





# COME AND WELCOME

*Library of Sheldon Jackson presented to*  
TO THE  
*Presbyterian Historical Society.*  
**SANCTUARY.**

WINONA, MINN.

DEAR FRIENDS :

Supposing you to be somewhat among strangers in the city, we would extend you a hand of welcome to our worship in the PRESBYTERIAN CHURCH.

Our Church building is easily found, built of light Portage brick, centrally located, beautiful and convenient.

The seats are *free*, and you will find ushers at the door to show you a pew.

We were *strangers ourselves* once, and will try to make you feel *at home* in the worship of God with us.

We wish to rob no other Sanctuary, but would welcome you to ours.

To any heretofore *unaccustomed to attend Church*; to any feeling they are *too poor* or sensitive about their *poor clothing*, come with us and you shall receive a *cordial welcome*.

If any feel *obscure and unnoticed*, permit us to make your acquaintance in the House of God.

Our Church stands on the corner of Fifth and Main Streets.

THE SERVICES are 10 $\frac{1}{2}$  A. M. and 7 $\frac{1}{2}$  P. M. SABBATH SCHOOL at 2 P. M.

LECTURE. Thursday evenings, 7 $\frac{3}{4}$  o'clock.

The Pastor will be glad to see at his residence, corner of Fourth and Washington Streets, any Presbyterians or others coming to the city, and desirous of obtaining information or boarding places.

**JOS. M. McNULTY, Pastor.**

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Vol 47

Ac 10250





For the Presbyterian.

## PRESBYTERY OF SOUTHERN MINNESOTA.

This Presbytery held its annual meeting at Owatonna on the 10th and 11th insts. 1869

The attendance was large, and sessions of unusual interest, a large portion of the time being given to devotional exercises.

The Rev. D. C. Lyon and elder D. Baldwin were appointed commissioners to the next General Assembly.

The General Assembly was overtured to reorganize the Board of Domestic Missions in accordance with the plan recommended to the last General Assembly by "the Special Committee."

With reference to re-union, Presbytery declared that, while ready to unite on the basis sent down by the General Assembly, yet they preferred the Standards "pure and simple," and authorized the Assembly to act accordingly, without further reference.

"The Foundation Fund" scheme of benevolence was recommended to its churches.

The Rev. Sheldon Jackson asked leave to resign his pastorate at Rochester, in order that he might enter upon a more general missionary work in the Northwest, which request was granted.

Four churches have been organized during the year, and arrangements made for the organization of two others. Seven church buildings have been erected, and the foundations of another laid. The next meeting of Presbytery will be held at Albert Lea, June 22d, 1869.

SHELDON JACKSON, *Stated Clerk.*

The First Presbyterian church, St. Paul, Minn., has secured a fine lot in upper town, on the Ninth street and Broadway, and intend to erect during the coming season one of the largest and handsomest churches in the city. The building committee are having plans prepared, and it is the intention to commence work upon the building early in the spring and complete it before

The church at Dundas, Minnesota, has just succeeded in erecting a very neat and comfortable house of worship. This gives it, in the eye of the public, an appearance of stability, which will doubtless contribute no little to its future success. This church is supplied by the Rev. J. M. Brack, a devoted and efficient mis-

Following the Week of Prayer, the officers of the Presbyterian church in Red Wing, Minn., eight in number, went out two and two from house to house, holding religious conversation, reading portions of the Scripture, with prayer.

RECENTLY, at Minneapolis, Joseph S. Chapman, of Leroy, Oscar H. Elmer, of Sauk Centre, and Lewis O. Thompson, of Belle Plaine, were ordained to the work of the Presbyterian ministry. Rev. Mr. Campbell, of Shakopee, and Rev. Mr. Wright, of Stillwater, conducted the opening exercises. Rev. F. W. Flint, of St. Paul, preached the sermon; Rev. G. H. Pond, of Bloomington, propounded the constitutional questions; Rev. John Mattocks made the ordaining prayer, and Rev. Dr. Berry, of Jersey City, delivered the charge. The exercises were of unusual interest.

THE ladies of the Presbyterian Society of St. Anthony gave a festival on Wednesday evening at the residence of Gen. Van Cleve, for the benefit of the Church, which was well attended. All the delicacies of the season were served, and the returns were quite satisfactory.

Taylor's Falls, Minn.—Last Sabbath, January 17, we dedicated our new church. Rev. A. H. Carrier, of Minneapolis, preached an excellent sermon from Isa. ii. 2. Our church is pronounced one of the most tasteful and comfortable in Minnesota; and thus it corresponds to our village and locality, which is famed from Boston to New Orleans as the most romantic and picturesque in the North-west, if not in the whole country. The Dalles of St. Croix attract a constant stream of tourists in summer.

Our little church has a fine situation, surrounded by beautiful elms, and when we can grade and cover the yard in front with green sod it will be as attractive in its exterior as it is now in its interior. Its dimensions are 55 by 33, and it will accommodate an audience of two hundred. It is very richly grained, and neatly carpeted, and you may be assured we left the little school-house and entered our new church with great joy. The credit of erecting this house may be given to our Church Erection Committee. And to-day we thank God for



the existence of that Committee. We are also under deep obligation to Mr. John S. Hall, of Jeffersonville, for \$100; and also to the Second Presbyterian Church of Columbus, O., for \$200 as a special contribution to the Church Erection Committee for our benefit. In no way can a *rich steward* cause his talents to draw more interest for his Lord than to deposit them with the Church Erection Committee.

#### OUR WORK IN MINNESOTA.

Many of your readers will be pleased to hear encouraging reports from that little band of devoted missionaries which is toiling on that wide missionary field, "West of the Big Woods," in Minnesota. The church at Harrison was organized last spring, and was supplied by the Rev. D. B. Jackson, as well as the pressing demands of other sections of his wide field would permit. Last fall, the Rev. J. A. McGowan, then a licentiate of Philadelphia Central Presbytery, relieved Mr. Jackson, and took charge of the Harrison church. He has proved a faithful under-shepherd, and his labors have been greatly blessed. A decided religious interest was manifested among his people almost immediately after his settlement among them, and a precious work of grace has been in progress there. The communion season on the last day of February, at which the Rev. D. B. Jackson, of Kingston, assisted, was a glorious and memorable day for the Harrison church. Ten persons were then added to its communion—five on profession of their faith, and five by certificate—and nine of these were heads of families. Three adults were baptized.

Mr. McGowan writes that, in consequence of the rapid extension of the St. Paul and Pacific Railway, his field, as well as the country along the line of the road, will receive a heavy immigration during the coming spring. Its vanguard has already arrived, and the missionary is confident that, at its next communion, the church will receive an accession of as many more. The ten just added have more than doubled its membership. The spirit that animates these good brethren is well illustrated by Mr. McGowan when he says:—"We have our eyes upon the towns that are springing up along the line of this new railway, and these advance posts *must be held and occupied in*

the name of Jesus. '*Christ and Presbyterianism*,' is our cry, and as we wish to feel that we have *not yet succeeded*, we intend to succeed." Shall they? Will our churches and people enable our Board of Domestic Missions to go forward, and occupy this and other important fields?

#### MISCELLANEOUS.

Our church at Winona, Minnesota, seems greatly prospered under its new pastor. Two valuable elders, from other churches, have recently settled there, to occupy the same position, in a church previously without an acting eldership. The pews are nearly all taken by families who have recently connected themselves with the church and congregation, and the former received an accession of thirteen new members at its last communion.

Rev. S. T. Wilson, D.D., formerly pastor of the Rock Island church, has consented to supply the church at Portage, Wisconsin, for a few months.

The little church at Hokah, Minnesota, (on Rev. J. H. Carpenter's missionary field), has just paid off the debt resting upon its church building. On New Year's day, the ladies of the same church, realizing its obligations to a pastor's faithful wife, made Mrs. Carpenter a present of twenty dollars in "greenbacks." The Hokah people are "a feeble folk," and have devised and done liberal things.

Rev. Mr. Cook, of Colorado, and Rev.





# First Presbyterian Church

OF DENVER, H St., above Stout,

REV. W. Y. BROWN, PASTOR. *Residence, Curtis St., bet. K and L.*

The Church was organized December 15th, 1861, by Rev. Amos S. Billingsley, who supplied the pulpit about one year.

## ADDITIONAL PASTORS.

Rev. A. R. Day, from March 1862 to March 1865.

Rev. J. B. McClure, from October 1865 to October 1867.

Rev. A. Y. Moore, from February 1868, for three months.

Rev. A. R. Day, from November to March 1869.

Rev. C. M. Campbell, from April 1869 to April 1870.

Rev. W. Y. Brown, from July 1870, the present pastor.

This church erected a church-edifice on "F" St. in 1863 at a cost of \$5.200—and their present building on "H" St. in 1871, at a cost of \$12.200.00.

THE PEWS ARE FREE, and the church is entirely supported by the voluntary offerings of the people.

The following sentence should be read immediately after the word "form," in the sixteenth line, second column of the third page: "And which was taken under the care of the Presbytery of Missouri River, (O. S.,) and subsequently transferred to the Presbytery of Highland, within whose bounds the Church was located."



the ex-  
al

To those who have been in the habit of regarding the population of Colorado—the people in Denver, Golden City, Central City, Blackhawk, Nevada City, &c., as but very little above the barbarians, you may, Mr. EVANGELIST, ask attention to the following facts:

1863

1. Sabbath School Celebration on the 2d inst.

Being loyal and Union to the core, our young Americans in the five Sabbath schools in Blackhawk, Central City, and Nevada, anticipating somewhat the anniversary of this nation's independence, held their celebration in Quartz Valley on the 2d, instead of the 4th of July. Meeting in their respective halls at 7½ A. M., and to form each school, they marched under appointed marshals to the place of general rendezvous, where the several schools here united in one body, and thus organized, the procession moved to one of the most delightful natural amphitheatres that the eye of man ever saw. Quartz Valley, with its gentle mountain or sloping surroundings, can't be beat. Here, with all the fixtures necessary to comfort—seats, platform, &c., were exercises adapted great object of Sabbath school organizations. The presiding officer was a Judge of high standing in this community, while upon the platform were four evangelical ministers, representing the Methodist, Congregational, and Presbyterian Churches. Between three hundred and fifty and four hundred bright-eyed and delighted children were permitted to unite in singing some of the best pieces furnished by the "Golden Chain." Having feasted the soul for an hour and a half, the time arrived to feed the body. This was done in as good style, rich variety, and great profusion, as ladies in New York or any other Atlantic city are wont to do such things on such occasions. No fiction: solid truth, every word of it.

Having spent a portion of the afternoon in recreation, ministers and people, teachers and children, returned to their several homes perfectly delighted with their first Sabbath school celebration in these Rockies.

2. National Celebration on the 4th.

This was held at the same place as the one we have just noticed. The number in attendance, the arrangements, the exercises, the sobriety and order that prevailed, were highly creditable. Still they did not equal the previous festival. The old folks seemed to take it for granted that the children would beat them, and they were not at all displeased to have it so. They submitted to it like philosophers. In fact they behaved just as parents do everywhere in Christian society, so far as I could see.

3. First Sabbath School Convention in this Territory.

Agreeably to previous notice, and in accordance with the settled purpose of many friends of the Sabbath school cause in this frontier settlement, the first Sabbath school convention in Colorado Territory was held in Denver, this month, beginning its sessions on the evening of the 8th inst., and continuing through the 9th. All I can possibly say of this meeting in this long letter is, that it was well attended, harmonious, and edifying, and ending with a resolution to hold another next year in the new Presbyterian church at Blackhawk.

4. First Methodist Episcopal Conference in Colorado Territory.

This Conference was organized by Bishop Ames, in Denver, the day after the Sabbath school convention closed. Your correspondent availed himself of the opportunity to attend upon the sessions of this newly constituted body. During its closing session this Conference consisted of the Bishop, two presiding elders, and four ministers under charge. Two more laborers—men of talent and standing—are to be added to this number just as soon as the Bishop can return to the States and start them out.

Bishop Ames has a high reputation for good common sense, keen discernment, and great practical wisdom. Now, Mr. EVANGELIST, I wish you would note this, and keep it connected with what your correspondent heard him say, and with what he is actually doing for the interest of his Church in this region.

Adverting to the fact that this was his



## NOTES ON MINNESOTA.

*Messrs. Editors.*—The State of Minnesota takes its name from the river of the same name, which, after the Mississippi, of which it is a branch, is the most important stream within its borders. The word in the Dakota language, signifies "sky-tinted water."

Minnesota was first explored by Louis Hennepin, a Franciscan priest, who ascended the Mississippi as far as the Falls of St. Anthony, and gave to them that name. In 1849 it was organized as a Territory, with St. Paul as its capital, and in 1858 was admitted as a State, with a population of about one hundred thousand. Its present population is about four hundred thousand, and is rapidly increasing. Its atmosphere is so dry and salubrious as to have become famous, and thousands of invalids annually resort thither for the benefit of their health. When they come before disease is fairly seated in the frame, the benefits are most marked and decided. We met many persons who had been entirely restored to health, and become robust, by a residence there of a few years, who would probably not have continued to live in a less favoured climate.

Every part of Minnesota is abundantly watered. Its streams are numerous, clear, and rapid, while the whole State is dotted over with innumerable beautiful and pellucid lakes, most of which are fed by living springs at their bottoms. The fertility of the country is wonderful, and nearly every acre is tillable. As one rides over its vast and undulating prairies, the fields of wheat and corn seem almost boundless. The crops appear ample enough to supply whole nations. Vast reaches of ground these fields are, containing often from one to two thousand acres. Each large enough to make three or four of our Pennsylvania or Jersey farms. The wheat had already been gathered when we saw them, and threshing machines were busily at work, in the open air, cleaning out the grain, and preparing it to go forward to market. The Indian corn was still standing, and waving over vast expanses of the cultivated soil. One farmer stated that his average yield was forty-seven bushels of wheat to the acre. If so, this must have been an exceptional case. But twenty-five to

thirty bushels to the acre is not an uncommon harvest. Many Eastern farmers come hither, buy a large tract of land, put it in grain, by their first and second crops pay for their land and all their improvements, and are thus made rich. All that is needed is a thorough knowledge of farming, good health, and brawny muscles, with enough capital to carry them through the first two years. And millions of acres are yet waiting and inviting our Eastern farmers to come and till them. But alas! too many of these settlers, in their prosperity forget the great and good God from whom all their blessings flow. The love of wealth increases with the facilities for its acquisition. Religion is fearfully neglected, and sin grows terribly bold. Profane and filthy language, and even blasphemy and infidelity are often unblushingly uttered. Many of these thrifty farmers spend their Sabbaths in gathering in their abundant harvests, and like the rich fool in the parable, whose ground brought forth plentifully, are only thinking where they shall bestow all their fruits and their goods, utterly forgetful that God will soon require their souls. So from many a rich prairie the rattle of the reaping-machine is heard all the Sabbath day.

But while this material prosperity is crowning the labours of the agriculturist, another, and a wiser, and nobler sort of husbandmen are sowing far better seed, and preparing to gather in an incalculably more valuable harvest. A laborious, earnest, and self-denying band of ministers of the gospel are sowing broadcast in Minnesota the divine seed of gospel truth. While an immigration of nearly one hundred thousand souls is annually flowing into this beautiful and fertile State—Swedes, Norwegians, Germans, with many from the Eastern and Middle States—and while numerous towns and villages are springing up on every side, these servants of Christ are busily at work gathering together the scattered disciples of their Master, organizing churches, and erecting edifices for the worship of God. The difficulties bravely met, and the self-denials unflinchingly endured by many of these pioneer missionaries, are hardly known, and are therefore unappreciated by our Eastern brethren. Could these visit the frontier States, and see how our Western ministers, many of them, live and toil, and suffer cheerfully for Christ's sake, and for the sake of im-



mortal souls, they would have new views on the whole subject of domestic missions and domestic missionaries. Here in Minnesota are ministers who every week travel *on foot* a regular circuit of from fifty to one hundred miles. They endure the cold where the thermometer not rarely sinks, in winter, to ten, twenty, even thirty degrees below zero. They face such snow storms in the woods, or on the prairies, as we rarely see or feel in the Eastern States. One minister in Minnesota was actually frozen to death while striving to reach an appointed preaching place. Their dwellings are often miserably constructed and uncomfortable.— Sometimes a log-house, or a shanty, containing one room below and a leaky garret above. Their support is frequently at the lowest point which will sustain life for themselves and their families. One brother we heard of, who had had nothing on his table for weeks but Indian meal and milk, or molasses. Often they are compelled to do without meat except once a day. They are sometimes unable to reply to letters for a long time because they cannot raise money to buy a postage stamp. Very frequently they are unable to get to the meetings of their Presbytery or their Synod, because they cannot afford the expense of the journey. One excellent minister, we met—a single man—who was boarding with a family having only one room in their house, in which the whole family of parents and children lived. His study was under the open canopy of heaven, beside a large rock, at a few hundred yards' distance from the house. His only desk was a board laid across his knees, on which he wrote his letters and sermons. Yet this man was the thoroughly-educated son of a deceased and well-known college president. He had preferred to preach the gospel where "the name of Christ had not been named" before, and had gone to a new, growing, and promising frontier settlement, to build up a Presbyterian church among a neglected and needy population. He will have his reward—in this life, if he lives—but assuredly in a better world.

Another of our missionaries we met, who went with a young wife—a refined and delicately-reared lady—and some years ago occupied a new and entirely neglected field, in to which the population was pouring rapidly. Here he lived for two years or more, in a wretched cabin, whose interstices he was obliged frequently to fill up with clay, or to cover with

paper pasted on. The snow would sometimes drift in through the roof, and cover the bed in which his family slept, while he would sit up all night—the thermometer being twenty or thirty degrees below zero—and keep the little stove red-hot, to keep them from freezing to death. Here one or two of his children were born, and here alarming sickness more than once entered his dwelling, while there was no physician in all the region within reaching distance. He is beginning already to see his reward. The community has advanced in numbers, prosperity, and intelligence. Friends have been raised up to help him. His church edifice is erected, and a thriving young congregation is growing under his care, while God is blessing his labours among them.

One other instance, let me mention. A young minister left an Eastern seminary, and came with his young and intelligent bride, to labour in a new and before unoccupied field. They had left a wide circle of refined relatives and friends, to labour for Christ and for souls, in a frontier spot, among an humble and generally poor and ignorant people, who could do little to support them. The wife's friends had supplied her with a few hundred dollars, with which to furnish her house, and gather some comforts around them. But disappointments came. The support hoped for was not received. Her little store of money melted away under the pressing needs of every day. The husband fell sick. God seemed to have frowned upon them. Yet this couple bravely went forward, with no thought of abandoning their post, and are labouring there still. One church is in course of erection on that minister's field of labour; another will soon be begun. And within a few years—perhaps only one or two—he will see flourishing churches, filled with intelligent hearers, in that new community.

The facts we have given are only *specimen* facts. Dozens of cases, more or less similar, might be mentioned. The endurance and faith of these frontier missionaries puts to shame our Eastern sluggishness and ease in Zion. They have among them such men, with such hearts, as spread Christianity over the Roman Empire in the early ages of the Church. There are there men and women who would brave the faggot and the stake for Christ and his cause, did the way of duty call them thither.

For \$12,000. Who, then, are the schis-



*La Cresent, not Rochester 48*

And now, what are they achieving? It is not yet twenty years since the first Old-school Presbyterian minister began to preach in Minnesota. Our pioneer was the Rev. J. G. Riheldaffer, for a long time pastor of the church of St. Paul; who well deserves to be held in honour for his assiduous and faithful labours in that field. About the year 1855 our first Presbytery was organized. In 1859 that Presbytery contained nine ministers, fourteen churches, and a little over three hundred communicants. Now we have in Minnesota a Synod containing three Presbyteries. (That of Chippewa extending over a small portion of Wisconsin.) We have in the State thirty-seven ministers, forty-six churches, and thirteen hundred and forty-three communicants; while new missionaries are coming in, and new churches are organized every year.

As a sample of the way in which our missionaries have worked and succeeded, let me mention the following facts:—About eighty miles nearly due south from St. Paul the first cabin was built in 1854, on the spot where is now the young and thriving city of Rochester. In 1858 it was incorporated as a city. About that time there came to this section of the State a young missionary, who soon after fixed upon Rochester as a promising point for the establishment of a Presbyterian church, and who made it his residence. He would preach at home on Sabbath morning, start out on Sabbath afternoon to preach elsewhere, and oftentimes remain away, preaching at various stations, until the next Saturday. During his absence his wife would be left entirely alone. Nearly all the people turned the cold shoulder to the young Presbyterian minister and his work, and not a single lady in the town called upon his wife for the space of six months after her arrival. But he persevered and struggled manfully with opposition, and to-day, when Rochester contains over five thousand people, it has a very neat church, densely filled with people every Sabbath. The church was organized about seven years ago, with four members. It now has more than one hundred, with a Sabbath school of about one hundred and thirty scholars. This persevering and energetic young pastor—the Rev. Sheldon Jackson—has not only accomplished this in Rochester, but has aided in gathering and organizing nineteen Presbyterian churches in the region round about. Indeed, the new and vig-

orous Presbytery of Southern Minnesota, which is now extending its borders far to the westward, and is seizing promptly every important centre of population in this section of the State, may be said to be, in a great measure, the outgrowth of the work thus begun and carried on in Rochester. This Presbytery, composed of young and missionary churches, has last year reported in the Minutes of the General Assembly, a contribution from every one of its churches, large and small, to each one of the Assembly's Boards.

How sad it is, that to such men as our missionaries there, an adequate and comfortable support cannot be extended, because our wealthy churches and communicants, in more favoured portions of the country, will not hear the call of our Board of Domestic Missions, and fill its treasury to overflowing. O that a few thousands of our Eastern Presbyterians, who are living in affluence, and spending their hundreds and their thousands in needless luxuries and vanities, would visit our Western States, and look into the condition of our churches and ministers there! Were this done, we are sure that thousands and hundreds of thousands of dollars would at once, and gladly, be placed at the disposal of our Board of Domestic Missions, to help forward its great work, and sustain in comfort our beloved missionaries. And could our Eastern churches see how neat and commodious a house of worship may be built for

\$1000 or \$1500, we are sure that many of them would be content with less expensive edifices, and organs, and choirs, at home, and prefer to use their surplus funds in erecting plain and neat houses of worship in these new and growing villages and towns of the far West.

We ought to add, just here, that what has been said of our own brethren and churches, is also true of those of the "other branch." It began its work in Minnesota a few years before the Old-school. To-day it has also a Synod, with thirty-two ministers, thirty-two churches, and fourteen hundred and twelve communicants. These two Synods labour side by side, in Minnesota, in most friendly feeling, and both are looking forward with pleasing anticipation to the near approaching time when, on the basis of our common standards, they shall become one organization.

Such labours and self-denials as we have spoken of, have dotted over the



## FROM MINNESOTA.

*Dear Evangelist:* You often ask for facts and items in reference to the work of Home Missions in Minnesota, some of which, I fear, we neglect to communicate as they occur.

In the town of Home, on the Minnesota river, forty-five miles northwest of Mankato, a church was organized August 29th, of twenty-one members. This church is in the midst of an important and growing community, and is composed of an intelligent and active membership. They came together representing several different evangelical denominations, and are now happily and harmoniously united in a Presbyterian family. Three elders were ordained, and the rotary system of eldership adopted. This settlement is only a little more than two years old, and they have no church building or school-house yet. It was an interesting sight to see the people gathering from all over the prairie, until the largest log-house in the neighborhood was packed, after which they filled the yard about it. The Rev. Edward Lord of Adams, N. Y., was providentially present, and assisted in the services. It was the first church organization he ever attended, and this "far out upon the prairie." The tears trickling down his cheeks indicated his depth of feeling, as he pictured the future of this vine of the Lord's planting. He promised them a communion set on his return to his Eastern home.

Brother Kent of Lane Seminary has been spending his vacation with this people, but they are now "as sheep having no shepherd." They ask for a minister of some experience, and with tact, good judgment, and missionary spirit, to come to them at once, and they will help support him well.

On Sabbath, Sept. 5th, at Lake Crystal, a new town on the line of the St. Paul and Sioux City Railroad, twelve miles west of Mankato, a church was organized of fourteen members.

At Madelia, a village twelve miles further west on the same road, a church was formed a few weeks previous, now numbering nineteen members. These two churches are at present under the care of the Rev. C. Wisner, who also preaches to the church at Garden City.

At Duluth, on Lake Superior, a new

church was formed several weeks ago, which already numbers twenty-five members. The Rev. W. R. Higgins has done nobly in gathering together this church. He is now supplying it in connection with his church at Superior City, Wis. Duluth is situated at the head of the Lake, and is the terminus of the Lake Superior and Mississippi River Railroad. It is destined to become an important city. Already a beautiful church building is being erected there, which will cost at least \$8000.

At Lanesboro, on the Southern Minnesota Railroad, a similar house of worship is being erected.

Our church at Le Sueur, under the care of the Rev. R. McQuesten, is building a neat brick church, to be ready for use this Winter.

Our church at Belle Plaine is erecting a stone structure. The Rev. I. O. Sloan has been invited to supply this church, and has already entered upon his labors there.

Brother Thompson, for the past year pastor of this flock, has been invited to take charge of the College at Watertown, Wis.

The Rev. S. D. W. Westfall, formerly of Lyons, N. Y., has taken charge of our churches at Redwood and Beaver Falls. These were, until recently, supplied by the Rev. Chauncy Hall, who now goes out to the "regions beyond," at Yellow Medicine, a distance of twenty-five miles.

The Rev. J. B. Little of Dayton, Ohio, has received a call to the church at Mankato, formerly ministered to by the Rev. T. Marshall, now of St. Louis. This is "Joseph," of the Tribe of Little, of Indiana, and we all hope he will accept the call. The people at Mankato are ready to give him a warm welcome.

Other churches in our State, I think, are going to "call" soon. But more anon.

Yours,

A. G. R.

Sept. 13.

MINNESOTA.—The church at Albert Lea, which was organized in 1859, and has since then received \$1500 aid from the A. H. M. S., believing itself unable to complete its new house, even with the aid of the \$5000 expected from the Union, and having received an offer of \$2500 from Rev. Dr. Paxton, of New York, to aid in building a Presbyterian church, has become O. S. Presbyterian. Rev. A. J. Pike, of Connecticut, had been invited to its pastoral care, and arrived to commence



work the day after Dr. Paxton's visit. He remained long enough to see the Congregational *terra firma* majestically move out from under his feet, and now goes to Saux Centre, 150 miles further north.—*The Advance*.

This joy is graciously permitted to the Rev. J. H. Carpenter, pastor of our church at La Crescent, Minnesota. An unwonted seriousness and attention to eternal things has marked the congregation during the past winter, and as the results of special services, which are still continued, *fourteen* new-born souls publicly professed Christ on a recent communion Sabbath. Of these, the most were men, a majority were heads of families, and some were the children of the unfailing Covenant. As a further result of this revival at La Crescent, about the same number of persons have united, or will connect themselves with the Methodist church there, while to our own little church further additions are expected. "God blesses the simple gospel," are the truthful words with which the happy pastor at La Crescent concludes his short note to the writer.

#### THE WORK OF OUR CHURCH

in Minnesota advances steadily, though somewhat embarrassed by the financial depression of the Board of Domestic Missions. It is a question whether the Church will not be compelled to re-adopt, in a modified form, the system of agencies. We have in our mind certain missionaries who, if they had access to contributing churches in the East, pleading intelligently and earnestly in behalf of the great destitutions of the West, would soon replenish the depleted treasury of the Board, and increase the number of laborers. Certainly something should be done, and that quickly.

The Rev. Edward Savage, son of the late Rev. Dr. Savage of Wisconsin, is doing a good work at Jackson, in the southern part of this State. The church building, which has advanced slowly, for want of funds, is nearly completed, and will be occupied before the close of the present month.

The Rev. George O. Little has entered upon his labors in the large and important church in Mankato. He has made a happy impression upon the people, and his pastorate promises to be useful and pleasant.

ITASCA.

*Messrs. Editors*—Ten years ago three missionaries entered upon their labours in Southern Minnesota. One of these travelled in eight counties, the remotest point being one hundred miles from the little village on the Mississippi which was the "base of his operations." This long circuit was made on foot, excepting when some more favoured traveller tendered the missionary a seat in his extemporized conveyance. Now that portion of Minnesota is dotted with churches, most of them feeble, but all destined to wield an influence in the interests of the Christian religion which shall increase with the advancing years.

One of these missionaries, the Rev. Hervey Chapin, has gone to his rest. The other two remain, and are doing good service for Christ; one as District Missionary of the State, the other as pastor of one of our most important and interesting churches, exercising also a paternal care over his brethren, and, like Joseph, distributing among them some of the accumulated treasures of Egypt!

The Rev. George Ainslie, for several years a successful missionary among the Choctaws, and subsequently senior pastor of our church in Rochester, recently asked, and obtained, a dissolution of his relation to the same, proposing hereafter to devote all his time to missionary labour in the adjacent regions, leaving his former associate sole pastor of the city church. Presbytery adopted a series of fraternal and commendatory resolutions in reference to Mr. Ainslie and his work, and appointed him a Commissioner to the next General Assembly. Mr. Hough, elder at Owatonna, was selected as lay representative.

It was my privilege, not long since, to spend nearly two weeks with the Rev. Sheldon Jackson, one of the missionaries referred to above, and to render him some assistance in protracted services which have been continued since the Week of Prayer. The attendance was large, the interest marked, and the services solemn. Several cases of hopeful conversion have occasioned joy in the church, and other cases of awakening encourage prayer and labour.

The church building in Rochester is one of the best I have seen in the State, and has a pleasant parsonage attached to it. The large bell which rings out its call to prayer and Sabbath worship, from the church tower, was the gift of the First



Presbyterian church of Pittsburg, during the pastorate of the Rev. Dr. Paxton, and the cabinet organ was presented by the Presbyterian church of Amsterdam, New York. Now the congregation is self-sustaining, and a bright future of usefulness opens out before it.

A delegated conference of Presbyterians and Congregationalists was held in Rochester during my visit, and after a free and kind interchange of opinion with regard to missionary labour in the State, it was agreed that each church should respect the rights of the other, and the pre-occupation of a field by either denomination should secure the undisturbed possession of the same, unless the growth or prospective importance of the place should warrant a second organization. By this arrangement it is hoped to promote Christian feeling between these two branches of Christ's church, and secure a judicious distribution of labours where there is work for all.

The Female Institute in Rochester is one of the best schools for young ladies in Minnesota. The religious influence which surrounds the pupils is highly favourable, and the course of instruction thorough. The teachers are accomplished ladies, fully qualified for their work, and earnestly devoted to it.

And now, returned to my home, I revert, with pleasant memories and tender interest, to my brief sojourn in Rochester. May God carry on the work he has begun, and add daily unto the church such as shall be saved. ITASCA.

On Sabbath the 3d day of August, the Rev. D. C. Lyon and Rev. Sheldon Jackson, organized a Presbyterian church of twenty-one members at Jackson the county seat of one of the frontier counties of Southern Minnesota.

#### INSTALLATION OF REV. JOSEPH M. MCNULTY.

Last evening the fine church edifice was well filled, to hear an able sermon preached and witness the installation of the Rev. Joseph M. McNulty as pastor of the Winoona church. The services were brief, but of with a most beautiful and impressive character. The charge given by the Rev. Sheldon Jackson, to the new Pastor, is especially worthy of note. It was delivered by the reverend gentleman in the most appropriate and effective manner possible, and with it came that deep and earnest feeling from the heart of the speaker, so well calculated to impress the hearer, and its import could be well understood and easily retained in the mind notwithstanding the broad field

it encompassed.

After the installation, the services of the evening closed with devotional exercises.

July 1869

For the Presbyterian.

### PRESBYTERY OF SOUTHERN MINNESOTA.

This Presbytery held its annual meeting at Owatonna on the 10th and 11th insts.

The attendance was large, and sessions of unusual interest, a large portion of the time being given to devotional exercises.

The Rev. D. C. Lyon and elder D. Baldwin were appointed commissioners to the next General Assembly.

The General Assembly was overtured to reorganize the Board of Domestic Missions in accordance with the plan recommended to the last General Assembly by "the Special Committee."

With reference to re-union, Presbytery declared that, while ready to unite on the basis sent down by the General Assembly, yet they preferred the Standards "pure and simple," and authorized the Assembly to act accordingly, without further reference.

"The Foundation Fund" scheme of benevolence was recommended to its churches.

The Rev. Sheldon Jackson asked leave to resign his pastorate at Rochester, in order that he might enter upon a more general missionary work in the Northwest, which request was granted.

Four churches have been organized during the year, and arrangements made for the organization of two others. Seven church buildings have been erected, and the foundations of another laid. The next meeting of Presbytery will be held at Albert Lea, June 22d, 1869.

SHELDON JACKSON, *Stated Clerk.*

REV. SHELDON JACKSON, long pastor of the Presbyterian Church of this city, removes his family this week to Council Bluffs, Iowa, his future headquarters.

Since the publication of "Correction," last week, we have seen Mr. Jackson's commission, issued by the Presbyteries having the matter in charge, and appointing him Superintendent of Missions for Central and Western Iowa, Nebraska, Dakota, Wyoming and the northwest generally.

W. D.



*Messrs. Editors*—On July 29th it was the privilege of the Presbyterian congregation of St. Charles, Minn., to open their new house of worship with appropriate services. As one interested, the writer warmly congratulates that young congregation on the auspicious occasion, and trusts, as he has no doubt, that it will be a new era in their history. The building was commenced in September of last year, and has gone steadily forward to completion. It is fifty by thirty feet, and is a most symmetrical and beautiful building. The painting is of Milwaukee brick color, with brown finish. The order of architecture is Gothic mainly. The plan was drawn by Mr. Maybury, the architect of Winona. The building has a tower on one corner, and a turret on the opposite one. The entrance is through the tower, and the pulpit is located in a recess, well lighted and ventilated, at the opposite extreme. The inside is oak grained, with walnut finish. Between the turret and tower in front is a trio window, under which there is arrangement for the choir and organ. The whole arrangement is admirable, and the edifice beautiful. The dedication services were impressive and pleasant. The Rev. J. M. McNulty, of Winona, delivered an appropriate sermon from Psalm xcvi. 6, latter clause, while all the brethren of the evangelical pulpits of the place took a most fraternal part in the exercises. Some others also, from other points, were present and took part. The Rev. Mr. Patterson, of Waseca, preached to an attentive audience in the evening.

The entire cost of the structure was \$3919, and one of the best things about it is that provision has been made for the entire amount, except about \$300, which will doubtless also be met in a short time. This amount includes the furniture, except a bell and organ, and we

hope some kind friend in the East might remember them, and make them a present of one or the other. The church property, however, including two lots on which the building stands, is really worth \$5000. The whole of the work has been carried forward by the pastor, the Rev. H. L. Craven, who has been most unremitting in his efforts—actually taking part himself at times on the building, when it seemed necessary. This is the second building he has put up upon his field of labor—Freemont being the first, some eight or nine miles distant. And

still another is contemplated at Utica, a few miles further down on the railroad. His labors on these fields have been “in season and out of season”—through the heat of summer and the stinging cold of Minnesota winters. He has supplied the three places mentioned with preaching for several years, riding twenty-five and thirty miles every Sabbath, and preaching often three times, and reaching home at twelve and one o'clock Sabbath night. Such is a specimen of missionary labor in planting churches in the West.

I close by a quotation from a St. Charles weekly paper:—“The dedicatory exercises were very impressive and interesting. The Rev. Mr. Craven, the pastor, offered the dedicatory prayer. The sermon especially attracted particular attention, by its excellence and the manner of its delivery. All the work has been under the personal supervision of the Rev. H. L. Craven, the devoted pastor, who has allowed no part of it to be slighted in the least, and to whom is cheerfully accorded universal praise for his unremitting labors. Owing to his personal management, and the donations of work and material which he has been able to secure, the cost has been lessened at least \$1500. His success in erecting the prettiest church in the West is an achievement of which he may well be proud, and will entitle him to the lasting gratitude of all citizens.”

His many friends East, as well as those of the Church at large, will take pleasure in reading these statements. \*

**PREBYTERIAN CHURCH—ITS DEDICATION.**—This elegant edifice, was, on Thursday last, dedicated to the service of God, and on the occasion a large audience was present, and the order of exercises was about as follows:

Voluntary by the choir.

Opening Prayer.—Rev. J. G. Patterson, of Waseca.

Reading of first hymn—Rev. G. H. Miles.

Reading of Scriptures—Rev. A. L. Thompson, of Eyota.

Reading of second hymn—Rev. H. M. Day.

Prayer—Rev. B. Blain.

Sermon—Rev. Joseph McNulty, of Winona.

Dedicatory Prayer—Rev. H. L. Craven, the pastor

Voluntary by the choir.

Benediction.

The dedicatory exercises were very impressive and interesting. The sermon, especially, attracted particular attention, by its excellence and the manner of its delivery.



A few facts in relation to the building may not be out of place here. Work was commenced on the walls in September, 1868, and the building put up and enclosed last fall. No services were held in it during the winter.

The plans and specifications were all drawn by C. G. Maybury, of Winona, one of the best architects in the west.

T. F. Messenger, of St. Charles, built the stone walls, and the excellent manner in which they are laid bespeak him a first class workman.

The carpenter work was done by John Curtis and assistants, and is executed in a good manner.

The plastering was placed in the hands of G. H. Fox, and is one of the neatest jobs we have seen in a long time.

The painting and graining of the wood work, and frosting of the windows was done by A. W. Stebbins, of our village, and reflects much credit upon him as a master workman.

All the work has been under the personal supervision of Rev. H. L. Craven, the devoted pastor, who has allowed no part of it to be slighted in the least, and to whom is cheerfully accorded universal praise for his unremitting labors. Owing to his personal management, and the donations of work and material which he has been able to secure, the cost has been lessened at least \$1500.

As the building now stands, completed in every respect, save a bell and organ, the cost is \$3,919,00, all of which excepting about \$300 is provided for. When this small debt is lifted, the church property which includes two lots, will be worth at least \$5,000.

The dimensions of the church are 30x50 feet, built in Gothic style, with a tower on one corner and a turret on the opposite corner. In front there are two large windows, and in the rear a recess for the altar, on each side of which is a window which affords abundance of light.

to impress the hearer, and its import

The inside plan is much to be admired. There are 56 pews capable of seating comfortably, two hundred and fifty persons. The altar is abundantly large for all purposes. In the front part of the room is a raised platform for the use of the choir and organ.

The aisles and altar are carpeted with carpeting that cost \$1.40 per yard.

Great credit is due Mr. Craven for his unceasing labors in behalf of the Presbyterian society, and his success in erecting the prettiest church in the west, is an achievement of which he may well be proud, and will entitle him to the lasting gratitude of all citizens.

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For the Presbyterian.

## PRESBYTERY OF SOUTHERN MINNESOTA.

*Messrs. Editors*—The Presbytery of Southern Minnesota has just closed a very pleasant and somewhat protracted session, beginning on the 12th inst.

Among the items of business transacted were the dismissal of the Rev. J. W. Allen to the Presbytery of Lafayette; and the Rev. Sheldon Jackson to the Presbytery of Missouri River, where he has been for some time engaged in a general missionary work. If in that field he should have the same favor he has hitherto enjoyed, he will be greatly useful in extending the kingdom of Christ.

In the place of these brethren we have received the Rev. R. B. Abbott, recently Principal of the St. Paul Female Seminary, who was installed as pastor of the new church at Albert Lea, Freeborn county, in this State. We have also received the credentials of the Rev. J. T. Killen, from the Winnebago District Convention of the Congregational Church in Wisconsin. Mr. Killen was formerly a member of Lake Presbytery in Michigan. We had the pleasure, also, of receiving under the care of Presbytery one candidate for the ministry, who will, Providence permitting, soon enter upon his collegiate course.

The Re-union question came up, and Presbytery answered the overture of the General Assembly in the affirmative. This is at least consistent, as our brethren here claim to be the originators of the movement.

companion, in a dogged tone.



The cause of Domestic Missions in our State, so invidiously referred to in the Report of the Board to the last General Assembly, came in for a large share of consideration; and besides previous action, stirring up our churches, if possible, to contribute to the Board a sum which, in the aggregate, should be equal to one dollar per member, the Presbytery now undertakes to raise among our churches an amount equal to fifty cents per member as a mission fund, to be expended in exploring and developing our mission work. In this Presbytery there is but one church which is really self-sustaining. Our whole region is as purely missionary as the Sandwich Islands, and it wounds the sensibilities of our ministers and people, when we are rebuked as "taking so little interest in the cause of missions as not to give their people an opportunity of contributing to it."

During the sessions of Presbytery the church at Albert Lea dedicated a new and beautiful house of worship, secured to them very largely by a liberal Christian lady of New York, to the worship of the Triune God. A beautiful and commodious manse is, by the same liberal hand, provided at an expense of a little more than two thousand dollars; and it contributed not a little to the interest of the occasion, that Dr. Paxton of New York was present to preach the sermon, and offer the prayer of dedication, as well as to assist in the installation of the Rev. R. B. Abbott as the pastor.

Presbytery adjourned to meet in Rochester on the 29th of September, to receive Mr. Killen, who was unable to meet with us, and to install him over that church, if all things are in readiness.

STATED CLERK.

### Letter from Minnesota.

MESSRS. EDITORS:—It may be well to remind your readers that Minnesota is one of the most beautiful, healthful, and growing States in the Union, and that her brief history gives promise of great wealth, a numerous population, and a people distinguished for intelligence, benevolence, and enterprise. Admitting the educational influence of scenery, we are not surprised that these broad and beautiful prairies, dotted with villages and cities, diversified with groves, lakes, and waterfalls, should give to the people an intellectual vision, an expansive benevolence, and an energy of character, beyond what is

found in regions possessing fewer scenic advantages. At the same time it is well known that the noblest examples of patriotism, piety, and domestic affection have been found in the secluded valleys of a mountainous country.

### THE GROWTH OF THE CHURCH

in this State is very marked and encouraging. Presbyterianism presses to the frontier, and churches planted years ago in the large towns and cities, have not only become self-sustaining, but are aiding the aggressive movements by which we hope to possess the newer settlements. We are thankful for the sympathy and assistance received from abroad. Eastern brethren who visit us—the worthy Secretary of Domestic Missions has never been here—and especially those who have wives and children, form an intelligent view of our work, and our wants, and can sympathize with the self-denying missionaries who preach the Gospel to the poor. Such men as Drs. Paxton, Boardman, Schenck, Fulton, and E. E. Swift, have rendered valuable aid to the cause of Domestic Missions; and we would refer to these eye-witnesses any who would know what we are doing and what we need. Any of our missionaries who live in log cabins, and subsist on meagre fare, and have never been greeted with the vision of five missionary boxes—one of our distributing agents has seen that number—would be pleased to extend the hospitalities of their homes to any of the officers or members of the Board of Domestic Missions who may wish to spend a season in Minnesota. If they would fully appreciate the occasional necessity of "independent operations," we beg leave to suggest that they come in the Winter.

### THE SABBATH SCHOOL WORK

is attracting much attention throughout the State. Annual Conventions and County Associations meet in the interests, and are increasing the efficiency, of this department of Christian effort. There is one subject which demands the earnest and prayerful attention of all Christian people, and especially of our pastors and church Sessions—the importance of a mere Scriptural Sabbath School literature. Our Board of Publication is to some extent meeting this want, and furnishes more evangelical reading for our children than any other agency of which we have any knowledge. But, for the present at least, many of our larger and older Sabbath Schools need to supplement the publications of our Board by drawing from other sources. Hence, many unsuitable books find their way into our libraries. In their moral influence some



of these are no better than the Waverly Novels, without a tithe of the literary merit which marks the latter. They create and increase a fondness for novel reading, and the passage is an easy one from these books to the exciting romance, and thence to the immoral novel which intoxicates the brain and defiles the heart. But few of our young people, accustomed to the educational influences of our popular Sabbath School literature, could be induced to read such books as Doddridge's Rise and Progress, Pike's Persuatives to Early Piety, or the Pilgrim's Progress; to study the Memoirs of Harlan Page, Henry Martyn, or Isabella Graham; or to dwell upon the stories of Bethlehem, Bethany, or the Sea of Galilee. Some of our Sabbath School books teach morality, not Christianity. The name of Christ is seldom mentioned, and then not in a way to lead souls to him. Many give an unreal view of life, misconceptions of Christian experience, and throw discredit on the simple religion of our fathers. Here is a great and growing evil, and a speedy remedy is demanded. Parents should give attention to it. Pastors and Sabbath School teachers should encourage the reading of books published by our Board, always giving the preference to them. And I would venture a suggestion to those who need a larger supply than can be furnished by our Church. There is a minister in Philadelphia who devotes much time to the examination of Sabbath School books. His selections are the best that are to be found, and he is prepared to furnish libraries on the most reasonable terms. We refer to Rev. Samuel Fulton, one of our most honored ministers, now in feeble health, who is endeavoring to serve the Master in the way we have indicated. Churches that have obtained books from this brother give to him the fullest possible endorsement, and to his selections the highest commendation. In our judgment this whole subject of Sabbath School work needs more watchful care than it has as yet received.

#### ITEMS.

The church in Albert Lea was recently dedicated. The sermon was preached by Rev. Dr. Paxton, of New York, through whose agency, chiefly, this pleasant house of worship was erected. Rev. R. B. Abbott was, at the same time, installed pastor of the church. Rev. Mr. Killen is located in Rochester, the late charge of that most useful of missionaries, Rev. Sheldon Jackson. The churches in Owatonna, St. Charles and Wi-

nona are all advancing in numerical strength and spiritual power under the earnest labors of their respective pastors. The church in Minneapolis is now the largest in the State. Throughout our bounds there are encouraging indications of God's presence.

ITASCA.

Rev. D. C. LYON—I rise to say a few words in defence of our missionaries in Minnesota, against some statements made in this report. They are not making, and have not made, *systematic* efforts to collect funds outside and independent of the Board. They have, it is true, received some money that did not come through the Board. If they had not, their work would have been greatly embarrassed and hindered. But for such supplementary funds, several of our churches would have had no existence. We do not deserve the prominent and invidious distinction in which we are placed in the report of the Committee. Our appeals for aid, and the efforts we have made to sustain our work in Minnesota, have not taken a single dollar from the Board. My belief is that they have *increased* the contributions to the Board instead of diminishing them. It has been said that there was no special need for money in the Synod of St. Paul—that the wants of that section were no greater than those of other sections. But we know one thing—we did not get money enough to enable us to overtake our work. We *did* get our share, I suppose; but our complaint has been that there was not enough money in the treasury, and that sufficient efforts were not made to collect funds. To remedy this, our Presbytery (Southern Minnesota) suggested the appointment of an Assistant Secretary, whose business it should be to attend to the raising of money. We need more force in the office. To remedy this matter, and enable us to go on with our work, we sent out our appeal, saying that contributions would reach us *if sent to 907 Arch street, Philadelphia*, (the office of the Board,) or to either of the signers of the appeal. Does this look as if we are arraying ourselves against the Board? Then came the celebrated "caution" from the Secretary. We are explained of as having received \$9,000. This sum only enables us to have twenty-six missionaries in a Synod embracing all Minnesota and part of Wisconsin—a field upon which three or four times the number should be employed.

to their own inquiries, or means of their own

to impress the hearer, and its importance

compared with the suggestion that



156

ANNUAL  
OF THE  
MEMBERSHIP  
OF THE  
First Presbyterian Church,  
ROCHESTER, N.Y.  
1868.

Prepared by SHELDON JACKSON, Pastor.

DEAL UNION PRINT, HENRY & CO.







## HOUSTON AND RUSHFORD, MINN.

These churches, on the Southern Minnesota Railroad, were organized last July, and have been supplied by the Rev. R. H. Cunningham. The want of houses of worship at each point has greatly impeded their progress. This spring the Houston church resolved to arise and build, and their neat and comfortable house will soon be ready for dedication.

The Rushford church will, it is hoped, soon undertake the same important work. The people have "a mind to work," and will be very apt to accomplish what they undertake. During the past few months a few active and faithful women have raised the necessary funds, and furnished a cabinet organ worth \$130, for the use of the church and Sabbath-school, and also handsome lamps to light the school house where services are held. In their noble efforts to help themselves, they have been encouraged by gifts from abroad, and gratefully acknowledge the donation of an appropriate communion service from Mrs. Schenck, of Philadelphia, the wife of the Secretary of our Board of Publication. This church, at its organization, in July last, had six members. It now has *thirteen*. May the number be duplicated during every succeeding year, till it embraces the entire population within the bounds of the pastoral charge.

## SYNOD OF ST. PAUL.

The Synod of St. Paul met at Winona, Minn., Sept. 30th. Among its most important acts were (1869)

*Moderator.*—Rev R. F. Sample.

*Temporary Clerks.*—Rev. J. I. Smith,  
Rev. J. G. Patterson.

### MEMBERS.

#### PRESBYTERY OF CHIPPEWA.

B. Phillips, Eau Claire.  
J. G. Wells, Hixton.  
W. T. Hendren, Caledonia.  
W. R. Mercer, North Bend.  
J. I. Smith, La Crosse.  
J. H. Carpenter, La Crescent.  
Jos. McNulty, Winona.  
J. C. Caldwell, Black River Falls.  
James Mair.

#### *Elders.*

B. Mar, Galesville.  
William Cochran, Winona.

#### PRESBYTERY OF ST. PAUL.

J. G. Riheldaffer, St. Paul.  
Charles Thayer, Farmington.  
A. H. Kerr, St. Peter.  
J. H. Hunter, Dundas.  
E. V. Campbell, St. Cloud.  
J. Cochran, Stillwater.

R. F. Sample, Minneapolis.  
F. T. Brown, D. D., St Paul.  
W. C. Harding, Greenleaf.  
Joseph Reese, Mankato.  
J. M. Pryse, South Bend.  
D. H. Rogan, Hudson.

#### *Elders.*

J. C. Williams, Minneapolis.  
W. Holcomb, Stillwater.

#### PRESBYTERY OF S. MINNESOTA.

B. A. Mayhew, Austin.  
A. J. Stead, Preston.  
D. C. Lyon, St. Paul.  
Sheldon Jackson, Council Bluffs.  
A. L. Thompson, Eyota.  
W. S. Wilson, Owatonna.  
J. G. Patterson, Waseca.  
R. H. Cunningham, Rushford.  
J. L. Gage, Cheyenne.  
R. B. Abbott, Albert Lea.  
J. T. Killen, Rochester.  
Geo. Ainslee, Rochester.  
H. L. Craven, St. Charles.  
H. W. Todd, Lake City.

#### *Elders.*

Justus Hough, Owatonna.  
A. T. Guernsey, Lake City.

#### *Corresponding Members.*

Rev. J. D. Mason, Synod of Iowa.

Rev. H. R. Wilson, Jr., Synod of Missouri.

#### *Absent.*

Rev. Messrs. Kolb, McNair, Lockwood,  
Reed, Condit, Brack, D. B. Jackson, G.  
W. Jackson, Jones, Davis, Faries, Haslett,  
Vawter, Annin, Savage, Kemper, Allen.

Whole No. ministers	-	-	-	49
Whole No. churches	-	-	-	63
Whole No. communicants	-	-	-	2,051
Added to churches	-	-	-	430
Net increase of year	-	-	-	357
Churches erected	-	-	-	11
Contributions	-	-	-	\$37,076
Candidates for ministry	-	-	-	3

The moderator of last year, the Rev. John Frothingham, was called to his crown during the year. Affecting reference to his lovely christian life and triumphant death was made in the opening sermon by the Rev. A. H. Kerr, as also by many of the members on the adoption of the following:

1. In his death we recognize the mysterious providence of God calling one of his earthly laborers from the field, white for the harvest, and while he was busy thrusting in the sickle of the Lord.

2. While as a synod we deeply mourn the loss of a most devoted, faithful, and successful fellow laborer in the vineyard, we rejoice for the example of Christian zeal, self-sacrifice, faith, and love for the Master's work which he has left us, and feel loudly called upon to emulate him inasmuch as he followed Christ.

3. With his afflicted wife and orphan children we deeply sympathize and point them to the same God by whose grace our departed brother has left such a rich inheritance to them and to the church at large.



After listening at length to the Rev. J. D. Mason, as representative of several boards of the church, especially that of domestic missions, the synod, by a vote unanimous, with the exception of a single negative, adopted the following:

Report of committee appointed on the communication from the secretary of the board in relation to the appointment of a district missionary:

Your committee have had under consideration the letter of Dr. Musgrave, secretary of the board of domestic missions, to the stated clerk of this synod, informing us that the executive committee of the board declined to re-commission the Rev. D. C. Lyon as district missionary for the synod of St. Paul, and beg leave to report the following for the adoption of the synod, viz: This synod, being on missionary ground, and being composed largely of ministers who receive part of their support through the agency of the board, has peculiar reasons for desiring that our relation with the executive committee be harmonious and marked by mutual confidence. We have endeavored as the servants of the church to be faithful in the cultivation of the field committed to our care, and have sought from the board from time to time only such aid as in our judgment the wants of the field demanded. If in our zeal to put forth the Master's work some of us may have overstepped what the officers of the board regard as the bounds of prudence, this is a pardonable offense not to be punished by the judges. And while claiming as our right, from our allegiance to the great head of the church (and which we understand to be the judgment also of the secretary of the executive board) to ask and receive the gifts of the church outside of the board, we again, as often before, protest that we never did, or sought to, organize agencies to solicit funds independently of and especially not antagonistic to the board of missions.

We regret, therefore, that the executive committee should have deemed it expedient to hold up the synod of St. Paul in the annual report to the assembly in an unfavorable and injurious light as an offender against the established order of the church.

In the matter of district missionary we know of no sufficient reason why the board should have refused to re-commission the Rev. D. C. Lyon for the state of Minnesota, he having been twice before commissioned and his labor having proved entirely satisfactory to the synod. Brother Lyon having so long labored within the bounds of the synod and become familiar with the whole field and its wants, being

personally known to all the brethren and loved by them all as a faithful brother and friend, and moreover being zealous in his efforts to conserve the best interests of the

board, we had every reason to believe that he would be continued in this office at the unanimous request of the synod. In view of these considerations we do again most earnestly and respectfully request the board of domestic missions to commission brother Lyon as district secretary of the synod of St. Paul.

In making this request we assure the board that we are asking what is best for the interests of the cause in this synod, and what will tend to promote confidence and kind feeling.

But, should the board refuse this our request, then we ask that Minnesota be taken out of the field of the Rev. J. D. Mason, and that no district missionary be appointed for our state. At the same time the synod cordially assure the board and the recently appointed district missionary that towards himself as a minister and Christian brother we cherish only feelings of personal and fraternal regard, and we assure the board of our unabated interest in its financial prosperity, and our desire no whit the less for the aid and support of all the fields of missionary effort similarly situated upon the very frontier equally with our own, and we do not desire to abate anything from our efforts to sustain its operations elsewhere by withdrawing our contributions directly to its treasury or diminishing their amount.

The following overture was adopted unanimously:

To the General Assembly of the Presbyterian Church, Pittsburgh, Pa.

DEAR BRETHREN: The synod of St. Paul, after a thoughtful and earnest discussion of the subject, and by a nearly unanimous vote, resolved to overture you on the subject of manses, or parsonages, for the resident ministers of the church.

The importance of having a manse or parsonage connected with every church is seen and admitted by all. We do not feel, therefore, that it is necessary to advance arguments upon the general subject, though we do feel that possibly we of the west, who are connected with small and weak churches, appreciate the need of manses, as those of the eastern older and larger churches do not.

But, assuming the substantial agreement of all our people on the general subject, and that we differ only as to the ways and means of securing the desired end, we respectfully and earnestly memorialize you,

First, That the work of building manses for those churches that cannot build them for themselves, or can build but in part, be connected with the work of church erection, and that the churches be requested to make annual contributions to it, and

Second, That in the united church should the Spirit of God move to make a generous thank-offering of our riches to the Master, a fair portion of that offering be devoted to this work.

The following overture was presented and accepted:



To the General Assembly of the Presbyterian Church,  
Pittsburgh, Pa.

DEAR BRETHREN: It having been brought to the notice of the synod of St. Paul (chiefly through several Welsh ministers in our connection) that there is in the United States and almost wholly in the northern, middle, and western states of the Union, a body of Welsh Christians, called Welsh Presbyterians *alias* Methodists, numbering from twenty-five to thirty thousand church members, embraced in from four to five hundred churches, and ministered to by about four hundred ministers, who are godly in their Christian lives, Calvinistic in doctrine, and Presbyterian in policy, who, moreover, have their presbyteries, synods, and general assemblies, and who have for years been contemplating a union with the Presbyterian church, and now are agitating this question with renewed interest; synod does therefore memorialize the general assembly to open a correspondence with the general assembly of the Welsh Presbyterian church meeting in —, on the subject of union between the two bodies thus represented.

We do this, First, because we believe the union would be between brethren who are one in faith and policy.

Second, because we are persuaded the union would be greatly to the advantage of both bodies and to the good of the kingdom of our common Lord and Master.

Third, because (as we understand) the smaller body (sincerely desiring the union, but modestly conscious of its weakness) is waiting for our church to take the initiative and move first to open a correspondence on the subject of union.

We take leave to add that (as we are

assured) there is no hope of the churches and ministers of the Welsh body coming to us separately, but only as a body, through an organic union between the two churches.

A paper commendatory of the St. Paul Female Seminary was presented and unanimously adopted, as follows:

WHEREAS, the Rev. J. G. Riheldaffer has, at much expense and by long perseverance and effort, built up a first class female seminary almost centrally located in our synod, devoted to literary and religious culture, a seminary which has received evident tokens of the Divine favor, and has been successful in every point of view except financially,

*Resolved*, that Mr. Riheldaffer is entitled to the thanks of the Presbyterian church, and of all Christians in this region for his energy and perseverance in this commendable work, and

*Resolved*, That as members of this synod we acknowledge our obligations not only to this institution and to its superintendent, but also to the Lord Jesus Christ, in the direction of Christian education, and we will actively co-operate in building up this and similar institutions, and labor to

secure attendance of pupils in larger numbers.

The Rev. S. Jackson's eminent services in the cause of domestic missions were acknowledged as follows:

*Resolved*, That synod have heard, with gratitude to the great Head of the church, of the successful labors of Bro. Sheldon Jackson in the great work of domestic missions during the past year. And, as he now leaves the bounds of our synod, he carries with him our best wishes, our entire confidence, and our prayers for his continued usefulness in the great field for which he has been appointed district missionary.

Synod adopted the following memorial to the general assembly in reference to the publication of suitable lesson papers for sabbath schools:

WHEREAS, There evidently exists among the sabbath schools of the land an almost universal demand for question papers or books on the scriptures, and

WHEREAS, Our own schools are as yet dependent for their supplies of such lesson papers upon the publications of other denominations, or of some irresponsible

agency, whose issues must, in the nature of the case, be fragmentary and incomplete;

This synod, therefore, respectfully memorializes your venerable body to instruct your board of publication to issue such lesson or question papers as will develop the full, untrammelled sense of the word of God, adapted to the wants of the sabbath schools in our connection.

Synod adopted the following:

WHEREAS, The report of the board of domestic missions contains a statement that missionaries in the west have received more boxes of clothing than was necessary for their wants, and being well assured of the innocence of this synod in the matter charged,

*Resolved*, That we protest against such general statements by the board as calculated to discourage the supply of the needy.

*Resolved*, That we acknowledge the great indebtedness of the missionaries of this synod to the churches in the east for supplying them with clothing, without which their salaries would not have been adequate for their support.

Synod considered the apportionment made by a committee of the general assembly, in which \$4,483 is apportioned to this synod, to be raised for the boards of the church during this assembly year. Synod apportioned \$1,250 to the presbytery of Chippewa, \$2,000 to the Presbytery of St. Paul, and \$1,233 to the presbytery of Southern Minnesota, to be divided among the several boards in the proportion indicated by the as-



sembly's committee. This will give an average of five cents per week to each communicant.

The thanks of synod were tendered to the Winona church and people for their hospitalities, and to the several railroad and steamboat companies that had granted reduced fares to our members.

Synod conferred, by telegraph, with the synod of Minnesota, N. S., in session at Red Wing. Both synods arranged to meet at St. Paul the last Thursday of September, 1870, at 7

o'clock p. m., anticipating re-union at that time, and appointed a joint committee to act during the year in the matter of synodical and presbyterial boundaries, and that of a collegiate institute. Said committee, on the part of the synod of St. Paul, are as follows:

*On Boundaries.*—Rev. Charles Thayer, Rev. D. C. Lyon, Rev. J. C. Caldwell, and Elder Justus Hough.

*On Collegiate Institute.*—Rev. J. G. Riheldaffer, Rev. G. Ainslee, Rev. J. I. Smith, and Elders Wm. Holcomb and B. C. Baldwin.

The following standing committees were appointed, to report at the meeting of 1870:

*Domestic Missions.*—Rev. W. C. Harding, Rev. D. C. Lyon, and Elder J. C. Williams.

*Foreign Missions.*—Rev. B. Phillips, Rev. J. H. Hunter, and Elder B. Mars.

*Publication.*—Rev. W. S. Wilson, Rev. J. Cochran, and Elder Justus Hough.

*Education.*—Rev. J. G. Riheldaffer, Rev. R. H. Cunningham, and Elder A. T. Guernsey.

*Church Extension.*—Rev. J. G. Wells, Rev. D. H. Rogan, and Elder W. Holcomb.

*Freedmen.*—Rev. J. McNulty, Rev. W. T. Hendren, and Elder Justus Hough.

*Disabled Ministers.*—Rev. J. C. Caldwell, Rev. E. V. Campbell, and Elder William Cochran.

Synod recommended the observance of the last Thursday of February as a day of prayer for children youth, and schools, and the first week of January as a season of special prayer and effort for the conversion of the world to Christ.

The devotional exercises of synod were marked by deep religious feeling and fraternal sympathy, tokens of the presence and mighty working of the Holy Spirit, shedding abroad in our hearts the love of our Lord and Saviour Jesus Christ, to whose service

we anew consecrate ourselves.

By order of synod.

CHARLES THAYER.

*Stated Clerk.*

Correspondence of the Presbyterian.

## LETTER FROM MINNESOTA.

*Messrs. Editors*—It has recently been my privilege to attend a meeting of the Synod of St. Paul, held in Winona, Minnesota. The meeting was one of peculiar interest, and probably the last that will be held by this Synod. In a few weeks the union of the two branches of the Presbyterian Church will be consummated, and this will necessarily involve, in most instances, material changes in Synodical boundaries. In this there is something to regret. It is a trial to sunder pleasant relations which have existed for years, and grown more intimate and endearing as time advanced. But this is a small consideration compared with the great interests which, we trust, will be promoted by the union. Therefore we rejoice in it, and thank God that he has brought us to the kingdom for such a time as this.

### THE SYNOD OF ST. PAUL

Was erected in 1860, by order of the General Assembly, convened at Rochester, New York. At that time it was alleged, by many unfavorable to our Church, that Presbyterianism would not flourish in this latitude. Emigration flows in parallel lines. New England sends out its colonies to possess the opening regions of the North-west. Therefore, Congregationalism claims Minnesota by the right of pre-emption. But what has been the result? Presbyterianism has grown rapidly. It occupies all the cities and large towns in Minnesota, and has planted churches far out on the prairies, and along the remotest frontier. The Synod of St. Paul, as it ranks the fifth among the Synods of our General Assembly in respect to benevolence, stands equally high for untiring zeal in every department of Christian effort. One who has travelled much, and is competent to form an intelligent judgment on the subject, says that this Synod is unsurpassed in devotion to the Master's work by no similar body in the land. That this is so, is largely owing, under God, to the energy, piety, and self-sacrificing spirit which characterized the pioneers of our Church in this State.



Such men as Riheldaffer, Thayer, Caldwell, Kerr, Lyon, Jackson, Philips, and others, have done noble work for Christ, and have stimulated to great exertion their younger brethren.

It is a matter of surprise and sorrow that there should be any appearance of friction between this Synod and the Board of Domestic Missions. Fault has been found with what has been styled the *outside operations* of certain brethren. With regard to these there is much misapprehension. At a period when the Treasury of the Board was empty, appropriations to our poorly paid missionaries reduced, sufferings experienced by families which had previously gone to the utmost length in self-denial, and the necessity of abandoning important fields seemed almost inevitable, an effort was made, perhaps not the wisest, to relieve suffering, and retain possession of our missionary ground. The case was an extreme one. The circumstances called for prompt action. It was not the time to apply brakes, and flaunt red tape, and ignore all Presbyterianial authority. Relief was asked and obtained. Then came cautions from high places; the publication repeated over and over again with a truly surprising persistency, amounting to genius; the refusal to re-commission our District missionary, a man eminently qualified for his work by earnest piety, great powers of endurance, and long acquaintance with the field; and then the publication of, in all probability, a solitary instance of abuse of the church's benevolence, casting suspicion upon every missionary in all the land, the possible result, an amount of suffering fearful to contemplate. Then, as it is well known to some, the missionaries pleaded in vain to be heard in self-defence through leading journals of our Church.

But we have faith in God, and in his people. No barrier can be erected between our noble bands of missionaries and the Church, so high or deep, but that Christian sympathy and benevolence will force a passage through it, and by words and acts of love, stimulate to more earnest endeavors the men who claim this land for Christ.

#### MISSIONARY BOXES.

Permit a word with regard to the suggestion that all donations of clothing be made to our missionaries through the Board. If this were practicable, and would meet the case, no one would ob-

ject. But of this we are sure, that very few of our most deserving missionaries are willing to spread their wants before the Board, and ask supplies. There is a more delicate way, and more grateful, of reaching cases of need. It may be done through the correspondence of persons on missionary ground, addressed directly to churches that are able to contribute. In this way the church is brought into immediate sympathy with the missionary, and his wants are promptly relieved. A single case of a missionary in Minnesota having received more than was necessary to meet imperative wants, is not known. The Church has confidence in the truth and honor of the men who have given up so much for Christ. Moreover, many of our churches have found it difficult to obtain information, through the Board, of the wants of missionaries in this regard. The reasons are obvious. And further, in at least one extreme case, we have known an application to be made to the Board for clothing, and the quarterly communication informed the missionary that the Board was a distributing, not a soliciting agency; and the relief did not come until an appeal was made directly to a benevolent church, when a prompt contribution relieved suffering, and made glad the heart of the toiling servant of Christ. Surely, then, to ask the least, the Board will permit this mode of *supplementing* their work. The Church is competent to distribute its benefactions.

#### ITEMS.

The Rev. Joseph McNulty is laboring with great acceptability and considerable encouragement in Winona. The congregation which he serves, by their cordial hospitality, contributed much to the enjoyment of the members of Synod during their stay in that beautiful city. The Rev. Stuart Robinson recently spent a few weeks in St. Paul, and preached on several occasions in Old and New-school churches. His son, for some time an invalid, died in St. Paul a few days since. The Rev. Dr. Boardman is again sojourning in our State. The Rev. G. W. Jackson, a brother beloved, has been received to the Presbytery of St. Paul from the Presbytery of Bureau, Illinois. The Rev. Samuel Fulton, after spending several months in Minneapolis, with his invalid niece, has returned to Philadelphia. The visit of this dear brother was greatly enjoyed by the pastor and congregation, and much sympathy was expressed for



his afflicted relative. Many invalids come to this climate too late, and stimulated for a little by the highly oxygenized atmosphere, die sooner than if they had remained at home. A number of sad instances of this kind have recently occurred.

ITASCA.

## DOMESTIC MISSIONS.

ST. PAUL, Oct. 12th, 1869.

*Dear Presbyterian*—In the annual report of the Board of Domestic Missions presented to the last General Assembly, there were certain statements concerning the doings of members of the Synod of St. Paul, in raising money for missionaries and missionary work in this State, that, in the judgment of Synod, were incorrect, (in point of fact,) injudicious, and injurious. These erroneous statements the commissioners to the General Assembly from the Presbyteries of this Synod labored to have corrected, but without avail. Similar private efforts had previously been made with the venerable Secretary of the Board, but with no success. And now, in the October number of the *Record*, that part of the annual report that is given to Minnesota and the Synod of St. Paul, is reprinted without one word of retraction or explanation. The Synod feels deeply aggrieved and wronged by this, and demands that, in some way, the facts as they are shall be laid before the Church; and as we have not access to the pages of the *Record*, we ask that our statement may be given to the world in the *Presbyterian*. I write in my own name, but not at my own motion; and represent correctly, as I believe, the sentiment of the entire Synod on this subject. Bear in mind that it is simply a *question of fact* between the Board and Synod. If the facts were as they are presented in the Board's report, we should be silent, our own hearts condemning us, and bearing witness that we deserved the open and repeated censure we have received. But it is just here we join issue with the Board, and deny, as we have again and again denied before, that the facts are as they are presented in the Report.

(1) We deny that members of this Synod "have been privately making systematic efforts to collect funds from the benevolent, for the avowed purpose of supplementing the salaries of missionaries commissioned by the Board." (2) We deny

that there has been "a systematic effort, by self-appointed agents, to collect large sums of money, avowedly to supplement the salaries of missionaries commissioned by the Board." (3) We deny that there has been established "an independent sub-treasury, used mainly, if not exclusively, for the benefit of missionaries located within the bounds of" the Synod of St. Paul. (4) We deny that our acts "have tended to diminish the receipts of the Board, and even to the destruction of the Board itself." These denials have been made again and again to the Secretary of the Board, by individual members of this Synod, and were repeated by the commissioners from our Presbyteries, but, as appears, without making an impression; and, as a last resort, we make them again through the *Presbyterian*, hoping thus to reach the heart of the Church, though we cannot convince the reason or touch the heart of the Secretary.

The Presbyteries composing the Synod of St. Paul are proved, from the Minutes, to stand among the very first in the Church, in loyalty to the Assembly, in devotion to the Boards, and in liberality in giving, according to their size and wealth. Our people are taught to give, to give largely, to give regularly, and to give to all the objects commended to us by the Assembly. It is a principle and a pride with us to try to bring all our churches to report "solid columns" in the Minutes. For the Board of Domestic Missions we are especially careful to take up regular annual collections, as large as we can obtain from our people; and to forward the entire sum to the Treasurer, "to be equitably distributed among all the missionaries throughout the field, by the Executive Committee." We love this Board, perhaps above all others. There is not, probably, a minister within our bounds that is not now receiving, or that has not in times past received, help from it. We believe the principle on which it works—to receive the gifts of all the people, and distribute them equitably among all her missionaries—is just, wise, and according to the word of God. We believe that to tap and draw off any stream, or a portion of any stream that would flow into the treasury of the Board, and appropriate it to any private missionary work, is unwise and wrong.—These are our principles, and according to them we have lived. But we also believe there is a large store of wealth in the Church that does not and will not



find its way to the Board of Missions, nor to any of the Boards of the Church, nor to any other organized agency. We further believe, in fact know, that there are individuals and Sunday-schools that can be induced to give to described and specific cases, who would not give at all, or not so much, to a common fund for distribution. And we also believe it is our privilege and duty, (when the Lord has need, and when it can be done without tapping and drawing off funds that otherwise would flow in their own channels to the established agencies of the Church,) to try to get, to receive, and to use as much of such unappropriated moneys of the Church as we can. These, too, are our principles, and according to them we have lived. We are, and mean to be loyal to the Board; and we are, and mean to be loyal to Christ. And when the Master gives us work to do demanding means the Board cannot give, but the Church can, we have thrown, and mean to throw ourselves on the Church, ask for the means, and do the work. But this, we affirm, is not to do what is charged against us in the Board's report.

The facts are these—bear with their statement with some degree of fulness. Were they understood at Philadelphia and elsewhere in the East, there would be no controversy between the Board and the Synod of St. Paul. Minnesota is one of the large States of the Union. In the providence of God, it is one of the important States of the Union. The head waters of the Red river of the north, emptying into Hudson Bay, of the St. Lawrence and the chain of the great northern lakes, and of the Mississippi, are all in this State, as also the western end of Lake Superior. It contains a large part, and is the natural outlet of the remainder, of that great "fertile belt" of country—the largest and most productive wheat-field on the earth—from two to three hundred miles in breadth, and from a thousand to twelve hundred miles in length, with one of the most bracing and delightful climates in the world. It is on the line of the Northern Pacific Railroad, that will run through this "wheat-

field;" and contains the two ports of nearest water communication with the Pacific Ocean, St. Paul and Duluth, (at the western end of Lake Superior,) several hundred miles nearer to Puget Sound than Chicago is to San Francisco. It has numerous and important railroads; some

completed—others under way, and others soon to be begun.

1. The most southern, the Southern Minnesota, begins opposite La Crosse; is completed to Albert Lea, and will run due west to the Missouri river.

2. The Winona and St. Peter, running west, is completed nearly to St. Peter on the Minnesota river, and will be continued west, with a branch, to Mankato, and running up the Minnesota to and beyond Redwood.

3. The Hastings and Minnesota, running west, completed beyond Farmington, and to cross the Minnesota river at Shakope.

4. The St. Paul and Sioux City, running south-west, completed nearly a hundred miles, and to be extended to make connection with the Union Pacific.

5. The St. Paul and Milwaukee, running south-east, and at Prairie du Chien connecting with various roads to Chicago. From this road, at Austin, a branch of fifty miles in length will connect with the Iowa roads, and open communication with St. Louis.

6. The St. Paul and Pacific, in two branches—one completed up the east side of the Mississippi to Sauk Rapids, eighty miles; the other running west and north-west to Breckenridge, on the Red river, completed over a hundred miles, and soon to be finished the whole distance.

7. The St. Paul and Lake Superior—one hundred miles completed, and to be finished by June next year.

8. The St. Paul and Chicago, or River Road, nearly completed to Hastings. Besides these, several other roads have organized companies, and expect soon to be at work—one to make another connection with Chicago by way of Tomah, to which point, or beyond in this direction, the road is built; another up the St. Croix to Taylor's Falls, and another to Bayfield, on Lake Superior. And to all must be added the great Northern Pacific, running clear-across the State. Further, the State now contains five hundred thousand inhabitants, and is rapidly filling up with a sturdy, industrious, and virtuous population.

This is the field given us to till—and the work crowds upon us. There are a score of places, soon to be large and important, that should be occupied at once. St. Paul is *one hundred miles south-east* of the geographical centre of the State; but north of the latitude of this city there are in the State only six Presbyterian



23 churches, (Old and New-school,) and five ministers. On the St. Paul and Superior Road there is but one organized church between St. Paul and Duluth. On the north branch of the Pacific there is but one church, and one minister, beyond St. Anthony, viz—Campbell, at St. Cloud. On the west branch, or main line, but two beyond Minneapolis, viz—Jackson and McGowan, neither of whom have churches. The southern part of the State is better, but by no means fully supplied. Well, to do what has been done in planting new churches, the Board could give us but little help. To a noble young man from Philadelphia and his wife, it could give but two hundred dollars. To the son of the present Secretary of Church Extension, it could offer nothing. To another, the son of one of our college Presidents, it could give nothing. And so on. What was to be done? Occupy the ground we must. Some wrote private letters to their friends in the East; others wrote letters for the papers; and three or four, including our District Missionary, published a card, stating our wants, the inability of the Board to supply them, and asking the benevolent, who could and would, to send help *through them*, or *through the Board*. This was all that was done. *This was our entire offence*. And as soon as the Church knew our situation, our wants were supplied—but *without drying up, or even tapping a single stream emptying into the Treasury of the Board*. What followed? Can it be believed? We were curtly written to that *that must cease*; and our District Missionary, the Rev. D. C. Lyon, whom we all love, honor, and trust, who was indefatigable and successful in his work, and who knew, as no other man did, the whole field, *received notice to quit*. Since then, we have explained what we did; and denied the crime charged against us again and again, but in vain; and have asked and begged to have Mr. Lyon reinstated, but without success. And on the top of all, the charges are republished to the whole Church in the pages of the *Record*. Let the Church judge between us.

Presbyterians are the last persons in the world to be coerced by threats. The Secretary did an unwise thing to threaten us—and we should do an unwise thing to threaten him. We shall, therefore, do nothing of the kind. But we avow to him our purpose. First. To get our District Missionary re-appointed by the

Board; and, if we cannot, to employ him ourselves. And second. To contribute to the Board ourselves, and to disturb the contributions of none others; but outside of this, to take gladly all that may be given us, to spread the gospel and plant the Presbyterian Church all over Minnesota. We are mostly young men—that is, men still on the sunny side of life, from twenty-five upward; and so far have the advantage. And we still have some enthusiasm, buoyancy, and capacity for work; and, therefore, are not without hope. But above all, we have the assured confidence that we are but doing what our Lord has put into our hands—and, therefore, that we shall succeed. God bless the right—and confound, or set aside, the wrong.

FREDERICK T. BROWN.

#### OUR CHURCH ALONG THIS ROAD.

This brings me to the last and most important topic of this letter. The country west of us, along the line of the railroad, is rapidly filling up. Towns are starting into life as if by magic; and all of them should have church organizations and church buildings. We should to-day have both at the following places, (where, as yet, we have neither, nor has any other Church,) viz:—Long Lake, (twenty-eight miles west,) Maple Plain, Crow River, Darwin, Litchfield, Summit Lake, and Foot Lake. We are the first in the field along the line in preaching, and have the favor of the people. Lots will be given us at each place, and a little money; but we need about a thousand dollars in money at each, in addition, for small, cheap churches. O that we had it! *For now is the time to strike for Christ and the Church*. I wish some rich brother in the East had such confidence in me as to take my word when I say that I know of no place nor way in which ten thousand dollars (just now, and for the future,) would do so much good as for the objects stated above.

I have not time to speak of the noble work done by our three young brethren west of the woods, Messrs. Harding, Jackson, and McGowen. God bless them!

Presbytery adopted the terms of union unanimously.

F. T. B.



Messrs. Editors—The winter has come upon us somewhat earlier than usual. We were enjoying the genial atmosphere of Indian summer, when reports reached us of desolating frosts and snow storms in Missouri and Kansas, and congratulated ourselves on our residence in so warm a clime! No doubt the lakes which abound in this State modify the climate in autumn, by the gradual radiation of heat accumulated during the long, bright days of summer. But stern winter is here, and we look forward to four months of continuous cold. The winters in this latitude are more equable and much pleasanter than five degrees further south, and, although the mercury indicates a lower temperature, yet such is the dryness of the atmosphere that we experience less discomfort than those who reside in the latitude of Philadelphia or St. Louis.

It is pleasant to know that, as the cold season approaches, kind Christian friends in the East are mindful of our domestic missionaries and their families, and send annual contributions of clothing; a necessary supplement to small salaries, which is most gratefully received. Could the contributors witness the joy which is brought to humble homes by their opportune gifts, they would feel abundantly repaid for their labors of love. Nearly all the missionaries in this State are either supplied, for the present, or are being provided for. We have no doubt that to all the regions of missionary labor lying in the great valley of the Mississippi, and to the scattered outposts beyond, as well as to needy missionaries in older States (so considerately referred to, not long since, by the *Presbyterian*),

similar contributions are made. The Lord will abundantly reward those who thus aid his toiling, self-sacrificing servants. These missionaries (the writer has not the honor of being one of them), who have manifested a readiness to endure hardness, and in obscurity to lay the foundations of the Church in a new country, are worthy of all confidence, and merit the sympathy which is extended to them.

In connection with this, we may add that it is well known to all intelligent Presbyterians that Minnesota has been occupied by our Church a shorter time than any other State in the North-west. It is more decidedly missionary ground

than Wisconsin or Iowa. Its churches are generally feeble, and require more assistance through the Board of Missions than older and stronger churches, which have almost reached the point of self-sustentation. Judging from the liberality of our people, and the growth of our churches, the roll of self-sustaining congregations will soon be largely extended, and all we have ever received from the Board, returned to its treasury.

There is much rejoicing among us over the Re-union of the Old and New-school churches. The three Presbyterian churches of St. Paul held a union service on Thanksgiving day. The *Union* was the subject of a characteristic sermon by the Rev. Dr. F. T. Brown. The application was eminently practical, embracing three suggestions—the united and liberal support of Dr. Riheldaffer's Female Seminary, one of the best, and, in many respects, the most favorably located institution of the kind in the land; the establishment of a first-class collegiate institution; and the organization of a fourth church in the lower part of St. Paul. The sermon reveals another claimant for the honor of having first suggested, in a practical form, the question of "organic union." This question ought to be settled before we have receded so far from the late memorable negotiations as to be unable to determine to whom the honor is due. When the telegram announced the Union meeting in Pittsburgh, and the singing of that jubilant hymn (not Calvin's, but Wesley's), "Blow ye the trumpet, blow," it was supposed that the New-school Assembly had marched in a body to the Old-school church. But we were glad to hear the facts in the case, which relieved somewhat our objections to the hymn, by putting both Assemblies on the same footing.

"Return, ye ransomed sinners, home."

The churches in St. Paul are all in a flourishing condition. Dr. Brown is much beloved by his people, and maintains his high reputation as a preacher. The House of Hope is not, as some have supposed, an orphan asylum, or home for the friendless. It is both, and more—one of the most vigorous churches in St. Paul, with an eldership of rare intelligence and Christian devotion. Their new church building will be an ornament to the city, and a monument to the good taste and Christian liberality of the congregation. It will be completed in a few months. Here is a most interesting field



of labor, and we trust it will soon be supplied by an able, spiritual pastor.

There are two Presbyterian churches in Minneapolis. There ought to be a third. The Rev. A. H. Carrier is pastor of the First church. He is a preacher of rare ability, and has been very successful in his work. The church has recently become self-sustaining. The Westminster church, also self-sustaining, is one of the largest and the most liberal in the State. They have recently manifested their regard for their pastor by munificent gifts, and have often found it blessed to give. But one church in Minnesota gives a larger salary to the pastor.

The United church in St. Peter is vacant, though temporarily supplied by the Rev. A. H. Kerr. The membership of the church is about one hundred. St. Peter is a very pleasant town, numbering about three thousand inhabitants, situated on the Minnesota river. The Rev. W. C. Harding has removed from Greenleaf to some point in Nevada. Is there not some energetic young man, who is willing to enter that field, and carry on the work so auspiciously begun? Information concerning the church may be obtained by addressing the Rev. D. C. Lyon, at St. Paul.

There seems to be a renewed interest in many of our churches, and we are looking for even greater manifestations of the divine presence than we have enjoyed in other years.

#### ITASCA.

We receive good news from Harrison, Minnesota, "west of the Big Woods." At its communion season on October 24th, the church at Harrison, of which the Rev. James A. McGowan is pastor, received an accession of *fourteen* members—eight by certificate, and six on profession of their faith in Christ. Six of the fourteen were heads of families. The communion season was a refreshing from the presence of the Lord, and a noiseless, steady, and gradual work of grace seems in progress among the people. This church will probably undertake the erection of a house of worship during the coming summer. The Synodical Missionary, Rev. D. C. Lyon, visited the church at its last communion, and greatly cheered and encouraged it by his presence and counsel.

#### THE RED RIVER OF THE NORTH.

By Rev. John Mattocks.

This river was so named on the old French maps, to distinguish it from the Red River of Arkansas. The French Territory of Louisiana, extending from the Gulf of Mexico, on the west side of the Mississippi River to the British Possessions on the north, and westward to include the Missouri and all its tributaries.

The Red River of the North rises about 250 miles from St. Paul, runs due north, forming the western boundary of the State for a distance of 380 miles. The valley of this river is known as the *Red River Country*. It is reached by railroad from St. Paul, which is completed 200 miles of the distance, by the Minnesota Northern Pacific Railroad.

The Red River Valley has an estimated area of 16,000 square miles—about the united area of the States of Vermont and New Hampshire—and is unsurpassed in fertility, probably the richest wheat-growing valley of the United States. But the country known as the Red River country stretches still on into the British Possessions to Lake Winnipeg, or opening into that vast area whose dimensions rival in extent the whole Russian empire. The British Possessions, until now in the occupancy of the Hudson Bay Company, have attracted little attention. But a glance at the map of North America is sufficient to reveal a domain of imperial magnitude. A close study of its geography shows us lakes and rivers rivalling the waters of other continents. Lake Winnipeg and Lake Athrapesey take their place with our Lakes Erie and Ontario. The rivers rival the Volga and the Danube, and in climate, natural products and capabilities as well as extent, it is equal to Russia. The development of that world will form—not only a chapter, but a volume of human history; slowly, but gradually peopled with its millions, not of cavaliers and adventurers and vagabonds, but of frugal, hardy Northmen, inured to labor and the rigors of Arctic winds. It is all, the land of the cereals, a land of fisheries and of mineral wealth. Prophecy revels in the pictures of its future.



Now the significance of the Valley of the Red River of Minnesota is, that this valley is the only gateway of ingress and egress, the only door, present or possible, for all this region. Its only ocean approaches are Hudson's Bay on the east, but bound against commerce by ice, and the distant Pacific on the west; while from St. Paul, or by the way of the Red River Valley, is an open, inviting pathway, obstructed by no impediments. And already the highway is cast up. The rail car and the steamboat have already supplanted the dog-train and the lumbering cart of the Selkirkers. The plowman and the reaper are taking possession of the valley. In five years it will be but one continuous wheat field from St. Paul, or rather from Iowa, to Pembina and Lake Winnipeg. Of this immigration so rapidly coming in, I may speak in some future letter. It is sufficient to mark the fact, that this pathway to regions beyond, is rapidly becoming a beaten path, and it is a beautiful highway. As are the pillars of Hercules to the Mediterranean Sea, so is the Valley of the Red River to this inter-continental land.

Aside then from the local interests of this valley, is its relation to the world beyond it. And our Church, with its prophetic vision, will appreciate the appeals of this mighty Northwest—a new power coming into existence, in its weakness and infancy to be cherished. Our Boards will study more the maps, and post themselves up with current events. The passing scenes of the Northwest are assuming new interest. It is possible that in a few months, problems will be solved of more importance to us than the destiny of Cuba, and the Alabama claims will find new methods of liquidation. But above all, the religious aspects of the subject engross our mind. To us are committed the keys of this gateway—Christ has given them to us. Presbyterianism is well-rooted in Minnesota. It has great relative strength. It takes kindly to the soil. The atmosphere of the Northwest strengthens it into vigorous life, and it will give due heed to the land of which I speak—the Red River Valley. It will charge itself with great responsibilities. It will keep itself in perfect sympathy with the Boards at the centre, and will

respond. And at the same time our Church of this Northwest does greatly magnify its own particular field, on this crowning summit of the continent—this central apex from which flows the Red River, the St. Lawrence, and the Mississippi. It is locally a proud eminence. We expect that it is the continental centre, and that our upland valleys of such breadth and length should be given to Christ, and we will charge ourselves with the stewardship of His heritage.

### Presbytery of Southern Minnesota.

MESSRS. EDITORS:—The Presbytery of Southern Minnesota has just closed its regular meeting. Several items of general interest may be worthy of report. The meeting was held at Albert Lea, the county seat of Freeborn County, where a new house of worship and a complete and comfortably equipped manse has been secured, very largely by the munificence of a generous Christian lady, a member of Dr. Paxton's church in New York. The Rev. R. B. Abbott was at the same time installed as pastor of this church, which having recently come into our connection from the Congregational body, thus auspiciously begins its career in our connection. The place is a beautiful one. The region of country is fine. The appointments of the church are beautiful, the relations of the people harmonious; and with the blessing of God, this church should take rank from the outset as one of our most prosperous and flourishing churches.

As this Presbytery claims to be one of the first, if not the very first, to propose the Reunion movement, so it consistently has approved every Basis of Reunion down to that of the last General Assembly, which, while not heartily approved by all the members, was not opposed by any, and so is declared "approved unanimously."

The Rev. Sheldon Jackson was dismissed to the Missouri River Presbytery, where he is now energetically pushing forward the work of Domestic Missions, as he has so ably and successfully done in this Presbytery during his connection with it. There is not probably in the Church a more energetic, devoted, or untiring missionary than brother J., and we feel that Minnesota has thus been deprived of one of its most valued ministers. The Rev. J. W. Allen was also dismissed to the Presbytery of Lafayette, he having been called to



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take charge of the church of Kansas City, Mo. Our numerical strength, however, is retained by the reception of Rev. R. B. Abbott from the Presbytery of St. Paul, and Rev. J. T. Killen from the Winnebago District Convention of the Congregational Church, Wisconsin. Mr. Isaac M. Marsh was received under the care of Presbytery as a candidate for the Gospel ministry.

The cause of Missions, especially of Domestic, came up for a large share of consideration; and as the Board have declined to continue our District Missionary, the Presbytery have felt it necessary to devise some other means of continuing his work and sustaining him in it. Any person, therefore, looking to this region for fields of labor, will do well to correspond with him, (Rev. D. C. Lyon, St. Paul).

After a very pleasant session throughout, in which the Rev. Dr. Paxton was present most of the time, cheering us by his sympathies and aiding by his counsels, Presbytery adjourned to meet in Rochester Union, on the 29th of September, at 3 o'clock, P. M.

S. C.

### MANKATO, MINN.

Installation. Rev. J. B. Little and Rev. James Thomson, a Pastor and a Pastor Emeritus.

The most interesting feature in the late meeting of the Mankato Presbytery was the installation of Rev. J. B. Little as pastor of the First Presbyterian Church of Mankato, which took place on Thursday evening, the 3d inst. Notwithstanding the severe snow-storm the church was filled at an early hour by a deeply interested audience. Rev. Father Thomson, the Moderator of the Presbytery, presided. Rev. A. P. Bissell, of Blue Earth City, gave the installation sermon. His theme was: "Work essential to church growth and development." It was an ably-written discourse, earnest in tone, and spirited in delivery. The installation prayer was by Rev. Lyman Marshall, of St. Peter. Father Thomson, the patriarch of the Presbytery, propounded the usual questions to the candidate, and to the people. Rev. Thomas Marshall, of St. Louis, who had come by special invitation to take part in the installation of his successor, delivered the charge to the people.

invitation to take part in the installation of his successor, delivered the charge to the people. Rev. R. McQuestin, of La Sueur, delivered the charge to the people.

It gives us pleasure to say in this connection, that the newly-installed pastor has preached to the people of his present charge for the past six months with great acceptance. During that time about twenty have united with the church; the Sabbath-school has largely increased in numbers and interest, and the prospect for his continued and growing usefulness are most flattering.

### AN INTERESTING SEQUEL.

After a glorious rendering by the choir of that grand anthem, "How beautiful is Zion," the Moderator, Rev. James Thomson, descended from the pulpit and was duly and formally notified by an officer of the church, of the honorary office to which, on the 21st of last month, he was unanimously elected—that of Pastor *Emeritus*. Allusion was made to his organization of this church nearly fifteen years ago, and to his zealous and devoted labors as its pastor for the period of eight years; to the gratitude felt by all for his past services, and to the deep interest entertained for his future welfare. Father Thomson in return expressed his profound sense of the favor conferred upon him by the church, and stated that the records of the General Assembly showed but three other pastors holding the office conferred upon himself; these were Rev. Albert Barnes, Rev. Dr. Beman, and Rev. Dr. Aiken, of Cleveland, O. After further deeply interesting remarks by Father Thomson, the right hand of fellowship was extended to him by the pastor and other clergymen present. Afterward nearly every member of the congregation present, seized the opportunity to take Father Thomson by



the hand, and to express to him words of welcome and sympathy. It was a historic occasion.

Aug, 11.

#### MINNESOTA, WISCONSIN.

A Precious Revival Season has been enjoyed in connection with the Presbyterian church in the town of "Home," on the Minnesota river, north of St. Peter. Twenty-two persons have recently united with the church, which was organized only last Fall. Many others are indulging a hope in Christ. Fourteen new members were added to the First Presbyterian church of Minneapolis on Sabbath, March 6th. Six persons united with the Presbyterian church of Redwood Falls at their last communion.

#### HOME MISSIONS.

##### Minnesota.

##### FAITH PUT TO THE TEST.

The Rev. Thomas Campbell, of Shakopee, writes:

"The Roman Catholic element of this town and county is slowly increasing; the Protestant element is on the decline. One of the three members dismissed was one of our substantial farmers. He sold out to a Catholic, and has gone to the Pacific Coast. Two more of our farmers have just sold; one of them sells to a Catholic family, the other to a Lutheran. By these last two sales we shall lose four members some time soon. The incoming element is almost always German or Irish, the outgoing being American. The reason is obvious. The Roman Catholics control the county. Even here they entirely manage one of our three schools (district), and appoint the nuns as teachers. Our two Romanist churches are one of them said to be the largest in the State. They overshadow every thing, and cripple the prosperity of the place. I reported nine families gone from the congregation last year. We received only one in their stead.

"Two railroads we have hoped for, to which we have looked for an enhancement of material prosperity and an increase of population, and now both of them are likely to pass us by on the other side. The machine shops of the St. Paul and Sioux City Railroad, which were located here, it is said will almost certainly be removed within twelve months.

"The country about us is not rich, but rather sandy and poor, though beautiful, and is not fitted to sustain an enlarged population at this point.

"You will agree with me that these things are not encouraging. Yet our most substantial

contrary, as yet. We much need a revival among the young, who are not numerous, to strengthen and enlarge us. Some of them, from time to time, have manifested a tender interest in religion, but for some time we have had no accessions from their ranks.

##### A BRIGHTER SIDE.

"As our house of worship, though built twelve years ago, has never been entirely finished, and although, since I have been here, I have never allowed the people to lose sight of this matter, yet my most earnest efforts with a view to its completion and renewal have been made since my last report. I am happy to say they have been entirely successful. The people gave as they felt able, and our good ladies prepared a fair and festival, making their entertainment very attractive; and as the result, we have something over *seven hundred dollars*, most of which will be expended on fitting up the church and purchasing an organ.

"Our plans are already being executed, and include the graining of the interior woodwork in oak, and the covering of the walls with fresco paper, the purchase of new stools, cushioning the seats, and a thorough coating of paint for the exterior, which will make us the most attractive church in town. With decorations overhead and all about us, carpets under foot, and resting comfortably upon seats which have heretofore been regarded as most uncomfortable, surely the ministrations of the sanctuary should be a rich spiritual feast, none the less nutritious that our surroundings appeal to the æsthetic in our nature more strongly than before."

For the Presbyterian.

#### WORK ON THE FRONTIER.

Messrs. Editors—A Presbyterian church of nine members was organized last Sabbath week at Litchfield, Minnesota, beyond the Big Woods, eighty miles west of St. Paul, on the main line of the St. Paul and Pacific Railroad, by a committee of the Presbytery of St. Paul. Litchfield had but one house six months ago. It now has fifty buildings, is the county seat, and has the United States Land Office for the district. The little church needs but a house of worship and a baptism from above to make its prospects bright.

The Rev. D. B. Jackson, now in his third year of roughing it in that region, is ov



efficient missionary at that point, and he is now beginning to rejoice in the fruit of his labors.

The committee of Presbytery proceeded, next day, to Willmar, twenty-eight miles further west, one hundred and eight miles from St. Paul, and held an evening service in a railroad car, kindly tendered by the conductor, when Dr. Brown, of St. Paul, preached to a *full car* and an interested audience.

The car, always at this point on the Sabbath, by the kindness of another conductor, is now used for stated Sabbath service.

Willmar is the end of the first division of this important line of road, and is destined to be a place of first importance in that region. Three months since it was but a bare prairie. It now has twenty-five buildings, among which are a railroad depot, 164 feet in length, a round house, which is to have 18 stalls, 2 hotels, 4 stores, &c.

Our young brother, the Rev. J. A. McGowan, is attempting to plant the standard of the cross in this outpost of Christian civiliza-

tion, and rejoices in the efficient co-operation of a little band of faithful workers. His labors are divided between Willmar and Diamond Lake, in which latter place he has been instrumental in gathering a church of thirty-two members.

## CHURCHES IN MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

*Church in St. Peter—A Call—Beyond the Big Woods.*

*Messrs. Editors*—An occasional sketch of some of the older churches in Minnesota may be interesting to your readers. We will notice, as among the first organizations,

### THE CHURCH AT ST. PETER.

The village, or, as most western people would designate it, the city of St. Peter, is situated on the west side of the Minnesota river, seventy miles south-west of St. Paul. It has a beautiful situation, and fair prospects of growth. It is approached by the Minnesota river, which is navigable for small steamers from three to six months in the year; also by railroads from the north and the east. The Winona and St. Peter Railroad, now completed as far west as Janesville, will reach St. Peter some time next summer, thus giving direct communication with Chicago. Within

is said that Brigham Young has asserted

a few months the Minnesota river will be spanned by a free bridge, to be built by the St. Paul and Sioux City Railroad. The State Hospital for the Insane is located at this place, an institution that necessarily has large expenditures in its buildings and current expenses. With fine agricultural surroundings and peculiar railroad advantages, the progress of this town is assured.

More than thirteen years ago the Rev. A. H. Kerr located at St. Peter, under commission from our Board of Domestic Missions. The town was then small, and it was nearly a year before he was able to organize a little church of twelve members. Here he has labored with great faithfulness and acceptability until the present, excepting when engaged as chaplain of one of our regiments during the war. The growth of the church has not been rapid, but it has now attained position and strength. Through many dark days and severe struggles it has persevered, and God has honored fidelity and patience. On its roll now stand more than two hundred names. Some have been transferred to their reward above, others, by removal, have found spiritual homes in other churches. Here, too, we have an illustration of the beneficial results of Re-union. The Presbyterian churches of St. Peter and Traverse de Sioux, one mile north of the town, represented the two schools. Both had struggled for years to maintain existence, and both sustained the regular means of grace.

The Traverse de Sioux church was organized by the Rev. M. N. Adams, in the fall of 1853. After several years of labor, he was succeeded by the Rev. John Peck, now deceased. Then followed the Rev. Chauncy Hall, who in turn was succeeded by the Rev. Lyman Marshall, who was invited to the church about three years ago.

After the action of the two Assemblies, last spring, and when Re-union was assured, Mr. Kerr proposed negotiations with reference to the union of these two congregations. This end was harmoniously accomplished last August, and the two churches were concentrated at St. Peter. The two officiating ministers were requested to preach alternately to the united congregation, which they did for several months, at the same time performing interesting missionary work in the contiguous country. A most delicate matter now was the selection of a pastor for the united church, since both ministers had their warm friends. At a meeting of the congregation, Mr. Kerr

It is not long since one of our auditors



tendered a formal resignation, but after various propositions had been considered, it was unanimously agreed that Mr. Kerr should act as stated supply until such time as a pastor shall have been secured. The church is entirely harmonious and self-sustaining, with encouraging prospects of growth. On a recent Sabbath, sixteen persons were received to the communion of the church—eleven by letter, and five upon profession of faith. It is hoped that several more will soon assume the obligations of a Christian profession.

There is a flourishing Sabbath-school connected with the church, under the superintendence of our personal friend, Mr. J. M. Reigart, brother of the Rev. S. W. Reigart, of Pennsylvania.

We trust the happy results of this consolidation of two churches, each previously drawing largely from their respective Boards of Missions, may encourage similar unions among other feeble bands of Presbyterians, which may thus become self-sustaining churches, and employing but one minister, may add one to the scattered forces that occupy the more remote frontier.

#### ITEMS.

The House of Hope church, in St. Paul, has given a call to the Rev. D. R. Breed, of the Presbytery of Pittsburg. The congregation has sold the chapel, or "tabernacle of boards," to the Baptists, and removed to the lecture-room of their beautiful church edifice, which is rapidly approaching completion, and will be one of the best church buildings in Minnesota. The Presbyterian churches in St. Paul, as did those in Minneapolis, held union services during the Week of Prayer. These meetings were remarkably pleasant, and precious results are anticipated.

A Presbyterian church was recently organized at Litchfield, a new and growing town on the line of the St. Paul and Pacific Railroad, about seventy-five miles west of St. Paul, and a short distance beyond the "Big Woods." The Rev. I. Faries preached the sermon, which was followed by the organization of the church, and the administration of the Lord's Supper. The occasion was one of great interest. The Rev. D. B. Jackson, one of our most faithful and beloved missionaries, supplies the little church, and preaches at several other points in the vicinity. At Wilmar, an interesting point twenty-five miles farther west, Rev. Mr. McGowan preaches on alternate Sabbaths in a passenger car, kindly furnished for the pur-

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A recent reference to vacant churches in Minnesota has brought many letters of inquiry from ministers in the East, who are looking westward. Just now there are no fields for those who require large salaries, and would enjoy the comforts usually found in fully established churches. Waseca and Janesville may be associated in a pastoral charge of considerable interest. The congregations are weak, but, situated on the line of one of our most important railroads, in thriving towns, the prospects of growth are encouraging. The same may be said of Kasson and Claremont—of La Crescent and Hokah—of Eyota, and of Prescott and Big River in Wisconsin, thirty miles south of St. Paul. All these are mission fields. The foundations have been laid; the superstructures are yet to be reared. Men who are willing to face the storms, contend with infidelity, and labor in comparative obscurity, can find employment. Withal, the work is blessed; the burden is light when love to the Master goes along, and great will be the reward. Doubtless, some of our missionaries, who have toiled under the surface, laying the foundation stones, without observation or applause, will stand very near the throne.

The St. Anthony church is vacant. The Rev. D. Patten, a faithful and highly acceptable minister, after occupying that point for one year, is about to remove to a more encouraging field of labor. The little church has had many trials, and the immediate outlook is not very inspiring. Located near the State University, in a city which must ere long come from under the cloud which now overhangs it, it may yet become one of the most important churches in Minnesota. But faith will be tested and patience tried. It is well to count the cost. Duluth, situated at the western extremity of Lake Superior, and at the northern terminus of the St. Paul and Superior Railroad, is an ambitious village, and will, no doubt, grow rapidly. One of the prominent business men of that place, not given to extravagant utterances, thinks it will be, before many years, the largest city in the North-west, but not so populous as Chicago! We will see. A Presbyterian church has been organized at Duluth. A house of worship has been erected, at an expense of \$13,000, and a good salary will be given to an acceptable minister. There is at present a prospect of securing the pastoral services of an earnest brother, who has been located for a time in Missouri.



The church in Rochester is passing through a season of refreshing, and the excellent pastor, Rev. J. T. Killen, is greatly encouraged in his work. At Albert Lea a precious work of grace has been in progress for several weeks. The minister in charge, Rev. R. B. Abbott, has labored with great zeal, and has anticipated most of his brethren in the "joy of the harvest." The church in Albert Lea was organized last August, since which time the membership has been more than doubled. Thirteen persons have recently been received on profession of faith, and others are seeking Christ. There has also been special religious interest in the two Presbyterian churches in Minneapolis. Union services have been held, and it is supposed there have been at least twenty hopeful conversions. The First church has adopted the free pew system. Voluntary contributions for the support of the pastor are received each Sabbath morning. The plan works well, and the congregation is steadily increasing. The Westminster church, one of the largest in this State, is noted for Christian liberality, giving more largely to the Boards of our Church than any other congregation in the North-west this side of Chicago. An enlargement of the church building is proposed, and may soon be accomplished.

The Rev. Dr. Riheldaffer has leased the St. Paul Female Seminary to a lady who is said to be a very accomplished and successful teacher, and devotes nearly all his time to the State Reform School, located about three miles from St. Paul. Under the supervision of Mr. Riheldaffer this humane institution has been a remarkable success. There has been considerable religious interest in the school, and some of the boys have been converted.

ITASCA.

### Presbyterianism in Rice County, Minn.

MESSRS. EDITORS:—Having been a reader of your paper for many years, and knowing that you wish to make it one of general interest on all matters pertaining to our Church, I send you the following for publication: Rice county is situated about fifty miles west of the Mississippi and about two hundred north of the southern boundary of the State. A part of the county is prairie land, but the greater portion is covered with timber. Its soil is of almost unsurpassed fertility, adapted to a great variety of crops. Yet, with all the advantages of a fertile soil, a healthful climate, and good railroad communications, Presbyter-

rianism has made but little progress. There is at present but one pastoral charge, composed of two small congregations, in this county. The first Presbyterian church was organized at Forrest, about twelve years ago, the first Presbyterians having settled there a short time before. They, from the beginning, worshipped, and still do, in an old log building, used also as a school house. The church at first had but six or eight members, but the membership has increased to nearly thirty. The congregation is composed entirely of farmers, a greater part of whom have come out to this State with a view to better condition. Most of them are from Ohio and Pennsylvania, and still preserve the honorable ways of dealing characteristic of Eastern Presbyterians. They are generally in only moderate circumstances, as they had to keep their families and pay for their farms at the same time. Yet, considering their means, they are fully as liberal in supporting the Gospel as their brethren in the East.

The other branch of the charge have their place of worship at Dundas, a town of about three hundred inhabitants, on the line of the St. Paul and Milwaukee Railroad. This church was organized some four years ago. The membership is quite small. The church building is a neat frame house, put up at a cost of about fifteen hundred dollars. The Rev. Mr. Hunter, a graduate of the Theological Seminary at Allegheny, is preaching at these two places. He is an earnest worker in the Lord's vineyard, and I think gives universal satisfaction. Is it not a lamentable fact that so few are found who are willing to come out and take their stand on the Lord's side? A venerable old lady, who had come from one of the Eastern States to make her home here, being asked how she liked living in this State, gave this answer: "Every prospect pleases, only man is vile."

Presbyterians who think of coming West I would ask to consider well the inducements which Minnesota offers before they decide to go elsewhere. For healthfulness of climate I know of no better State. This part of the State is covered with timber. I have traveled in ten different States, and have nowhere seen Minnesota surpassed in richness of soil. I think there is no State that has so few failures of crops as Minnesota. For wheat and oats it is not even excelled by California, forty bushels of wheat or eighty of oats being frequently the crop of one acre. The common schools of this State are fully equal to those of the Eastern States. I will close by saying—Presbyterians, come to Minnesota.



the bedside of his son, Mr. Hall slipped in, "ignoring Christian courtesy," and organized a Congregational church, one-half of the members Presbyterians? Where now is the "supplanter?" Will some one answer?

And did the blessing of God rest on the arrangement? Look at the history again, Ten years pass by under this management; one minister after another is starved out by the \$200 plus \$300, and the church fails even to keep pace with the increase of population, and no house of worship is built for them. But now since the change has been made, how do matters stand? Has Divine Providence blessed them? They have a beautiful and commodious house of worship tastefully furnished, a good organ, a spacious manse, *all out of debt*. Their pastor has received annually \$1,000 to \$1,200 besides the use of the house, and the church will be self sustaining from the first of July next. During the ten years previous to the change the church grew from six members to seventeen; during the three years and a half since the change, it has grown from seventeen to one hundred and thirty; 128 have been added, nearly all on profession; 130 remain after deduction on account of removal. It is of the Lord's blessing; to him be all the praise.

I have written thus, as I trust, only in the interest of truth and fraternity, and for the honor of the Redeemer's kingdom among us. Winnebago will answer for itself. Mr. Hall has no real ground of complaint there. There is no occasion for envy, nor for bitter reflections. Let us all profit by past mistakes, and be wise for the future. There is room for all. The harvest is great and the laborers are few. May the Lord give us grace to enter in and occupy till he come.

R. B. ABBOTT,  
*Pastor Albert Lea Church.*







## THE ALBERT LEA CHURCH.

*Messrs. Editors*—The *Christian Union* for April 17th contains a quotation from the pen of Rev. R. Hall, of St. Paul, Minn., charging Presbyterians with *ungraciousness, discourtesy and outrage* in the matter of organizing the above-named church, and at least one other in the same category, in this State. Since these and similar charges have been made, and repeated again and again in the most public manner, it is high time they were challenged, lest they might be supposed to contain some shadow of truth. Whether the failure to maintain Congregational organizations at the places in question is to be attributed to the inherent weakness of Congregationalism, or to the inefficiency of the Superintendent of Missions for this State, or to any other cause, charges so grave and so groundless should be met before the Christian public by a brief statement of facts.

In Albert Lea and the other places mentioned in connection the Congregational Church was not ungraciously supplanted by the Presbyterian, nor were Congregational ministers ungraciously crowded out. The church in this place had been taught by Mr. Hall himself that Congregationalism meant independency and self-government; that they had an undoubted and inalienable right to dispose of themselves as they pleased. Then, being largely Presbyterian in sentiment, and all willing to become such, they, of their own motion and unanimously, voted to become what they wished to be, a Presbyterian church. They voted thus in the exercise of their rights as a Congregational church. And every church in the connection, if connection it can be called, has the right to do the same thing. Where is the discourtesy or the wrong in any direction?

But the charge is made that this was done under external pressure. This I earnestly deny. Let proof be given, if there is any. "The citizens, the business men generally, not church members," did not make the change. The church made it themselves, of their own choice, and without undue pressure or influence in any direction. Christian courtesy has not been outraged nor ignored, unless it be by one who attempts to hold the lash over them, and drive them, *nolens volens*, in

certain ecclesiastic traces. That the citizens and business men generally should feel some interest in the matter is no wonder. After ten years of patient waiting they wished to see something done for their families and the community, if not for themselves.

Let us consider another point in the charges—the "previous expenditure of money." The church "had received \$1,600 or \$2,000 from the American Home Missionary Society." Not for church building—not a dollar had ever been received for that purpose—but for missionary supplies. Suppose we admit the strongest case which the writer, from an imperfect memory, could make out. Take it at \$2,000. This had extended over a period of about ten years, and had been doled out in pitiful sums of \$200 a year! The people were scarcely able to raise \$200 or \$300 more, and thus the pastor and his family were expected to live on \$500 a year, or less! And thus Mr. Hall expected to build up the church, and pre-occupy the ground for ever in favor of Congregationalism, which had done such magnanimous things! With a succession of ministers thus short-rationed, is it any wonder that the church was starved?

After ten years of such experience is it any wonder they should look over with longing eyes to the greener pastures of another inclosure? Is it any wonder they should all resolve to go where a majority preferred to be, even if these things were equal? The church was not supplanted, but resolved to improve its condition. The ministers were not crowded out, but starved out.

Another point—"previous occupancy of the field." I submit to any Christian church or minister whether such management can be called *occupying the field*. But, besides this consideration, let facts be placed before the Christian public. *Presbyterian ministrations occupied this field first of all*. Has Mr. Hall forgotten this part of the history? Has he who lays so much emphasis upon pre-occupancy, forgotten who pre-empted Albert Lea and Freeborn county for Christ and his Church? Has it entirely slipped his memory that the Rev. S. G. Lowry, one of the good old fathers in our Presbyterian Israel, preached the gospel of Christ here for two years; and when he was expecting soon to organize a church, and was detained at home twelve miles distant, for several weeks, to watch by



## The Far North-west.

*Belle Plaine, Minn., June 12, 1872.*

*Messrs. Editors*—Having just returned from a visit to the frontier parts of our State, we propose to give you a sketch of what we saw. Starting from St. Paul on the 24th of May, in company with our highly esteemed and wide-awake missionary agent for the State, the Rev. D. C. Lyon, we passed over, on our first day's ride, the St. Paul and Pacific Railroad. Breckinridge is as far as this road now extends. It was a charming morning. Nature, in her dress of living green—beautiful and enchanting to the eye, where a full sweep of vision is afforded over the broad prairies—had its good effect upon the spirits. It was the infusion of new life after the long winter's labor.

Passing Lake Minnetruka, a beautiful spot, affording fine fishing for picnic parties and others who desire to get away for a day's relaxation from the heat and toil of city life, we come to Long Lake, Maple Plain, Delano, and Rockford. In each of these towns the Rev. Charles Thayer preaches, constituting the bounds of his parish. Here he is doing a good work, greatly esteemed by all to whom he dispenses the Word. The most installed man among us, he holds the relation of pastor to churches in three of these towns. He is equal to the work, and much more should any other points open. The most of the towns upon this road, when there is a sufficient population, have preaching by some one of our home missionaries. None are overlooked by our energetic and faithful agent, who has the faculty of knowing just where to begin, as well as winning, by his genial manners, the co-operation and sympathy of the people. At Wilmar, a town one hundred and four miles west of St. Paul, we have a church supplied in connection with Diamond Lake, twelve miles distant, by the Rev. Mr. Hoar,

a young man who came to the State about a year ago. He labors here with great acceptance to the people, and with encouraging prospects of success in building up a strong and permanent church. I may relate the narrow escape, last winter, of this young

brother from instant death. Riding on horseback one Saturday evening to Diamond Lake, where he intended to fulfil his usual appointment on the Sabbath, he mistook the main travelled road. Without any great effort to find it, he thought he would take the railroad track; this he knew would lead to his point of destination, and as it was several hours after the time when any trains were accustomed to pass, he concluded he might do so with perfect safety. He was mistaken. Soon a construction train came along. Riding without the least thought of danger, and not hearing, on account of the wind, which was blowing very hard, the sound of the approaching engine, Mr. Hoar saw nothing of his danger until it came within a few rods of him. There was no head light upon the engine. Some miles back it had been broken and lost. There was no time for thought; he obeyed the first impulse—suggested no doubt by him who watches over us at all times—and instantly threw himself from his horse into a ditch upon the side of the track. He had scarcely reached the solid ground before his horse was struck, and thrown upon the opposite side. It was God who prevented his instant death. Escaping from the engine, which must have inevitably crushed him, he might have been killed by the horse, had he been thrown upon the same side of the road. He lost a valuable horse, but was thankful that he was safe, and felt that he was taught that a railroad track wasn't the best road to travel on horseback, though it might be more direct. Owing to the darkness and storm, the engineer and others on the train were not aware that any interruption had taken place; they knew it only as they read the account in the papers. From Wilmar we passed on to Morris, a town of a few houses, but with the prospect of growth, and a place where we expect, in connection with some other point, to have a brother laboring, and regularly supplying them with preaching. A stage runs from this town, three times a week, to the Sioux agency, where the Rev. Mr. Adams and Riggs, with others, are teaching these original owners of the soil.

We reached Breckinridge, the present terminus of the road, a little before dark. As soon as all had eaten a hearty supper, at a house kept by young Hyser and his mother—and such a supper as you will get at no other place on the road, unsurpassed for



variety and good cooking—the car in which we came was lighted up, and prepared for an evening service. We had a good attendance, and good singing, and the presentation of Christ as the Saviour of sinners. The next morning, by five o'clock, we were on our way to Moorehead. To reach this new town, named after Mr. Moorehead, of the firm of Jay Cooke & Co., of Philadelphia, you travel by stage a distance of fifty miles from Breckinridge. Fifteen miles of this distance was made through Dacotah, as far as Fort Abercrombie. We reached Moorehead late in the afternoon, where we had a kind reception from the Rev. H. O. Elmer, the only minister in the place, an active, energetic young man, who went there last fall, before there was scarcely any settlement. He built a very comfortable house; true, only one room with a loft, but sufficient as a temporary home, since he has not yet found a helpmeet to share a larger dwelling. Soon after we arrived, the Rev. Mr. Heberton, of Duluth, and the Rev. Mr. Burchard, of Rushville, Illinois, came by way of the Northern Pacific road. Our object in meeting here was to organize a church, a request having been made for this organization to Presbytery. Moorehead is a new town on the Red River of the North, sprung up in consequence of the railroad crossing the river at this point. It bids fair to be a large and important place. At present it is only seen in the rough. The situation is a good one. There is a large amount of travel by steamboat down the river, by persons going to Fort Garry and Manitoba. The town has several stores and shops, where almost every branch of business is carried on. They all seemed to be doing well; activity and work were visible on every hand. This may change as the road is pushed on further. Across the river is Fargo, composed chiefly of tents, but destined, no doubt, to be a permanent and thriving town. Moorehead, like all new towns on the frontier where the railroad has opened the country, is full of rough characters, but yet we saw nothing here which is not constantly going on in our large cities of the East. The Christian minister, and the public preaching of the gospel on the Sabbath, have a great restraining influence upon even the most abandoned. Mr. Elmer seems to be just the man for the place. He has the confidence and esteem of all classes. He mingles with

all, and searches out all who come into the town, so that his influence is felt among all as a minister.

On Sunday the committee organized the First Presbyterian church of Moorehead, consisting of eight members. It may seem a small number, but this is the beginning, we trust, of a large and flourishing church. We can think of some which now have a membership of one and two hundred or more, that had not any larger number than this at the first start. The meeting was held in an unfinished building, but the roughness and absence of all that could remind us of a church did not prevent us from enjoying a precious season, both in hearing an excellent practical sermon from Mr. Burchard, and in celebrating the Saviour's love by partaking of the symbols of his broken body and shed blood. Mr. Heberton preached in the morning at Fargo. The service was held in a tent. At this place, and Moorehead, Mr. Elmer has a meeting every Sabbath.

Having a desire to see more of the Red river country, we remained after the rest of the committee left, and gladly acceded to the proposal of Mr. Elmer of a trip in his buggy down as far as the grand forks of the Red and Red Lake rivers, and exploring for some miles the north side of the latter. With a stock of good reading matter for distribution, and prepared for camping out at night, we left Moorehead on May 30th. The greater part of the way was made through Dacotah—sixty miles—from Georgetown to the Grand Forks. The scene was monotonous, as all prairie scenery must be. Along the river Swedes and half-breeds were generally settled. In the open prairie not a cabin is to be seen. It is one

vast level plain as far as the eye can reach, reminding you of the scene far out at sea.

At the Grand Forks, where there is a small settlement, we made an appointment for preaching on Sabbath afternoon when we should return from our visit to the families settled on the north side of the Red Lake river. Along this river no minister had visited, and no sermon or religious service of any denomination had been enjoyed by the settlers there. We were gladly welcomed. We made it a point to stop at every cabin, leave something to read, and converse and pray where there was a family. We found the people intelligent, and of the better class from the



older States. There were representatives from Massachusetts, Rhode Island, Pennsylvania, Ohio, and of the good old Presbyterian stock from Scotland.

As we went along we gave notice for preaching at one of the cabins on the morning of the next day. The mosquitoes attacked us in swarms, and with such a greedy venom, that out of a merciful feeling for the noble little animal that carried us along, we determined to leave the buggy and horse under some shelter and pursue the rest of our way on foot. It was a terrible fight, but we felt more for "Jim's" sufferings than we did for our own.

We walked ten miles and returned about dark to where we had left our horse, to camp for the night, having gone as far as where the survey has been made for the Pembina branch of the St. Paul and Pacific road to cross the Red Lake river.

On Sunday morning we held a meeting at William Flemming's. In the cabin a few of the settlers gathered, and a sermon was preached from 2 Cor. v. 17. Perhaps this was the first sermon that had ever been preached to a white audience in Minnesota north of the Red Lake river. It was, we know, at least, to those met in that humble home of William Flemming's on that beautiful Sabbath morning of the second of June. The day before, when we said to a Mrs. Scameron that there would be a meeting the next day, it seemed as if she could scarcely realize the fact. It had been so long since she had heard a minister's voice proclaiming the message of salvation. "O," she said, when we told her, "how happy I shall be to go. I thought I should never have that privilege again."

We had a good meeting, and God's spirit was with us. Mr. Elmer is a good singer, and all joined in singing the familiar old tunes which he raised, with an earnestness and will that indicated their appreciation and enjoyment of the meeting.

Two of the families present were Scotch, and as the speaker in his sermon alluded to home and the scenes and privileges of early life, we could see the tear gathering in the eye as the recollection of those early days came up before the mind.

He mentioned an incident to illustrate the force of early instruction. A man badly

wounded in one of the battles on the Peninsula, near Richmond, must soon die. There was no hope of life beyond a few days at most. He was from Scotland, early trained in the Scriptures. As he sat by his cot and endeavored to point him to Christ, there seemed little prospect, at first, of awakening any concern in his mind of his need of that eternal Friend to be with him through the valley and shadow of death. At last, calling him by his first name, he said, "Thomas, don't you remember the twenty-third Psalm—didn't your mother used to sing it, and didn't you often hear it sung in church when you were a boy? I know you remember it; let me repeat it for you:

"The Lord's my shepherd, I'll not want,  
He makes me down to lie  
In pastures green; he leadeth me  
The quiet waters by.

"Yea, though I walk in death's dark vale,  
Yet will I fear no ill,  
For thou art with me, and thy rod  
And staff me comfort still."

Opening his eyes, and looking up with a cheerful expression upon his countenance, he said, "O I know that Psalm, and often I have sung it, and often I have heard it sung when a boy, in my mother's church." This opened the way to his heart, and led him to think of what he had learned in youth, and, as we trust, to cherish the good shepherd and Saviour of the lost and perishing.

There was something in this incident that touched the hearts of those in that cabin who were familiar with that Red river, in the old version. The mother there with the little children to be dedicated to God in baptism, could not restrain the tears that gathered fast in the eye.

We shall never forget that meeting, nor our visit to all the settlers for twelve miles along the Red Lake river. Nor shall we forget our meeting at the Grand Forks in the afternoon, or the families we visited there. We hope to visit that region again. Perhaps if a town should spring up where the railroad will cross the Red Lake river, we may soon have a church there. We baptized four children at the service held in the morning at Mr. Flemming's.

Our letter has already become too long. We might give a further account of this missionary tour, but we will have to close. It was a pleasant trip, and we trust good was



done. Mr. Elmer had been over part of the ground last winter, and became acquainted with the people, preaching at the Grand Forks. He is greatly esteemed by the people. We hope his efforts to build a church at Moorehead this summer may be crowned with success. The work is prospering and extending under the direction and efforts of our faithful and laborious agent of the Board, Mr. Lyon. A church, a few weeks ago, was organized at Fergus Falls, and one at Jordan, on the Sioux City road, seven miles below Belle Plaine.

I. O. S.

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### HISTORY OF THE PRESBYTERIAN CHURCH OF BLACK RIVER FALLS.

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**A Synopsis of a Discourse Delivered  
by D. B. Jackson in the Presbyteri-  
an Church, Aug. 6th, 1876.**

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The early religious history of the Black River Valley is involved in much obscurity, for the reason that pine logs, more than religious considerations, attracted settlers here in the first instance.

The first organized religious society was of the Methodist Episcopal denomination, organized about the year 1847. The next was a Congregational church, organized by Rev. Warren Bigelow, during the early part of his labors here, which lasted from 1855 to 1862. As one of the pioneers in the religious work in Jackson county, Mr. Bigelow is entitled to much commendation. A man of culture and education, he entered upon his work here at a time when society was doubtless rough and unsettled. Yet he adapted himself to his work most admirably, and won the respect and confidence of all who knew him. He was an instructive preacher, a faithful pastor, and unsurpassed in Sabbath-school work.

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The little church adjoining the Presbyterian church, now owned by the Episcopalians, was erected through his exertions about the year 1858. Mr. Bigelow removed from this place to Minnesota in 1862, and has since died. He sowed much good seed, which he was not permitted to reap himself. The Congregational society now became merged largely in the Presbyterian church.

From this time on the history of the Presbyterian church begins. It was organized by a committee of the Presbytery of Chippewa, Rev. Sheldon Jackson Chairman, March 9th, 1862, with seven members. Rev. Joseph G. Wells, formerly of Missouri, first assumed charge of it, in connection with work in the Trempealeau Valley, preaching alternately at Black River Falls and Sechlerville. In 1865 steps were taken towards the erection of a house of worship. Mr. Wells exerted himself most faithfully for this object—giving, himself, \$280 in money and 50 days work on the building, besides securing other outside help. Nearly all the citizens of every or no denomination helped, and in 1867 it was in a condition to use for services. Mr. Wells' connection with the church lasted until 1869, when he gave up the charge to devote himself exclusively to his Trempealeau Valley work, where he now is preaching. His self-denying labors in this charge will cause him ever to be remembered with affection by the people of this place.

In May, 1869, Rev. J. C. Caldwell, of Stillwater, Minn., assumed charge of the work here. Mr. Cald-



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well's stay was not of long duration, as he removed in December, 1870, to take charge of the Neshonock church in West Salem. But it was marked by great activity in completing and fitting up the church building. The building was painted, a solid stone foundation built underneath, pews and pulpit were put in, chandeliers and organ purchased, and the entire indebtedness cancelled, except one note of about \$125. The church was formally dedicated in November, 1870, Rev. J. M. McNally, of Winona, preaching the sermon. In this work of finishing the church Mr. Caldwell displayed great energy, and was well sustained by his congregation, the ladies being very active in getting up fairs and festivals.

The following February, 1871, Rev. W. F. Brown, of Beloit, was called to the work here, and remained two years, when he resigned, having the Foreign Missionary work in view, which he afterward abandoned, and is now pastor over a large and prosperous charge in Beaver Dam, Wis. Mr. Brown was highly esteemed, both as a man and a preacher.

The church was vacant from March, 1873, to August, 1873, when the present pastor, Rev. D. B. Jackson, of Minn., formerly New York, entered upon his work. In October, 1873, he was formally installed pastor of the church, the first it has ever had.

The following persons have been ruling elders of the church at different times since its organization:

William Calvin Tompkins.

John K. Hoffman.

Aaron Clinton.

Samuel Hoffman.

W. Taylor Thompson.

H. B. Greenly.

George A. Thompson.

The present session consists of Messrs. Clinton, Hoffman, Geo. A. and W. T. Thompson.

Seventy-two persons have been at different times in connection with

the church membership. Of this number twenty have been dismissed to unite with other churches, four have died, eleven retain only a nominal connection, leaving thirty-seven in actual membership.

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# ROCHESTER FEMALE INSTITUTE.

## PRINCIPALS.

Mrs. M. M. RICE.  
Mrs. M. R. ANDREWS.

## FACULTY.

REV. SHELDON JACKSON, Languages.  
MISS J. M. SMITH, Mathematics and Natural Sciences.  
MRS. M. R. ANDREWS, English Branches, Drawing and Painting.  
MISS L. B. SMITH, Piano Music.  
MRS. M. M. RICE, Ornamental Needle and Hair Work.  
MISS ——— Preparatory Department and Elocution.

The Third year of this School commences on the first Wednesday of September, 1866, and closes on the 20th of June, 1867. The school year is divided into three terms, the first term consisting of sixteen, and the second and third terms of twelve weeks each.

No entries will be made for less than one term except by special agreement, and no deduction in price except in case of protracted sickness.

Payment of one-half the board and tuition will be required in advance, and a settlement of all indebtedness at the close of the term.

## BOARD AND TUITION, PER YEAR, \$180.

FIRST TERM.		SECOND AND THIRD TERMS.	
Primary Department .....	\$ 4 80	.....	\$ 3 60
Preparatory " .....	8 00	.....	6 00
Academic " .....	11 00	.....	8 50
Higher " .....	12 00	.....	9 00
Boarding .....	64 00	.....	48 00

## EXTRAS.

Music—Piano—24 lessons .....	\$10 00	Pastil .....	10 00
Use of Instrument one hour per day .....	2 00	Painting in Oil .....	12 00
Music—Guitar—24 lessons .....	10 00	Hair Work, Braiding .....	6 00
Latin .....	5 00	" " Flowers .....	6 00
German and French, each .....	7 00	Worsted Embroidery .....	5 00
Drawing .....	5 00	Washing, per doz .....	1 00
Crayon .....	5 00		

Such has been the success of the school since its establishment in the fall of 1864, that its friends have been encouraged to place it upon a permanent basis. To this end a charter has been secured from the State, and a contract closed for the immediate enlargement of the main building. With their increased accomodations, it is the determination of the principals to increase the efficiency and present high reputation of the school.

Teachers of the best ability will be secured, and no pains will be spared to promote in pupils an earnest religious character, intellectual discipline and a graceful womanly culture—to make this just such a school as judicious parents desire when sending their daughters from home.

Thirty boarding pupils can find a home in the family of the principals.

The School buildings are centrally located. To those residing in less favored States, the healthy and invigorating climate of Minnesota is an additional attraction.

Boarding pupils will furnish for their own use, towels, two sheets and one pair of pillow cases, and have every article of clothing distinctly marked with the owner's name.

Pupils will be received at any time, but it is highly important for their subsequent progress that they should be present at the opening.

Without a high standard of punctuality, it is impossible to maintain a high standard of scholarship. There will be public examinations at the close of each term.

Students completing the regular course of study will be entitled to a diploma.



## WISCONSIN LETTER.

BY REV. J. IRWIN SMITH.

*A Frontier Presbytery—Its Vicissitudes—Its University at Galesville—Recent Acts.*

A second decade is closing since Wisconsin Synod, itself then of but six years stature, detached one from each of its Presbyteries, Stewart of Milwaukee, McNair of Winnebago, and Phillips of Dane, to constitute a new Presbytery in the wilderness along its western border. The last of these original members has just withdrawn. It may be a stage from which to look back at the results of the venture twenty years ago.

The name, Chippewa, marks its territory; the debatable border contested by the savage and the white man. Entering it, the pioneer missionary followed the trail of the speculators in pine lands, preached the word by the side of his lodges and camps, and built the sanctuary close to his mill-sites. The Rev. D. C. Lyon and the Rev. Sheldon Jackson—other names for the marching embodiment of church extension—were the first to join this trio, as if suggestive of the pattern of men who would be needed for the advancing line of the host.

There were no railways then on this ground. The first appointment for a meeting failed for lack of a quorum, and A. S. Stewart, one of the number, eventually did not enter the field at all. Then and since forty names have been written on its roll. Nine of these ordained on their fields of labors; sixteen remain. It stood the first year, reported as a Presbytery of three ministers, one church, eleven members, thirty in the Sabbath school. It was the crushing period of 1858 in finances. The outlook was counted peculiarly trying, and the event has proved it. The very border-lines of the Presbytery drifted for the first dozen years, or careered like the flitting sunlight and shadow over an area of spiritual desolation. Borne by the ardor of these spirits, bent on extension, they swept toward the West till they embraced nearly all of what is Winona Presbytery in Minnesota. Anon they swayed to the south until this Presbytery seized and organized the church in Lansing, Iowa. The reunion caught and confined the Presbytery on the east side of the Mississippi within moderate limits, but still large enough to carve out two Eastern Synods. With so large scope of territory, having mixed and scattered population, occasioning the chief hardship in occupying it effectively, only three are wanting to-day from all the list of thirty-seven churches it has planted, and only six of the surviving are without houses of worship. This is the work of the Board of Home Missions, and this the fruit of Church Erection on a peculiarly difficult field.

It is worth while to ask whether the churches, founded and nursed by such fostering aid, indulge the habit



of dependence which it is thought this help begets, the truculent pauperism Dr. Holland deplores as the outgrowth of assistance systematically supplied to beneficiaries. The Assembly's Minutes will tell. The Presbytery is weak in numbers, for reasons given. Less than eight thousand dollars for all congregational purposes show how poor in funds the average must be, and less than nine hundred communicants give but forty-two for each church. Yet nearly all the churches having ministers throughout the year fill the benevolent columns regularly. Only five of its churches are to-day pensioners on the Board, a proportion of dependents not greater than prevails throughout the body, inclusive of so many churches having an hundred years of growth. One-third have installed pastors. Home Missions and Church Erection have no occasion to blush for their past share in pauperizing in this quarter.

Recently a new and grander era has been reached in this Presbytery. Opportunities for education of the right sort were wanting; institutions doing the proper work, accessible to young people of the churches, with power to permeate and shape the culture of such masses as cover its field. So, as if counting these brethren faithful, has the Master unexpectedly put them in trust in the Central of Galesville University, with considerable endowment, a small income, and a history of fourteen years work. Situated two hundred miles from any institution under the direction of Presbyterians, far from any of the right class, it looks to a large surrounding area and to the whole West for its patronage.

Having accepted the charge presented by the State Legislature the Presbytery, in conjunction with that of Winona, has addressed itself to its care, and now counts all concerned as fortunate in securing a board of instruction so eminently fitted for their tasks. Professor J. W. McLaury, a gentleman of very rare qualifications, is at the head as President of the Faculty. Rev. John Moore, late of Philadelphia, and an experienced teacher, is in charge of ancient languages, while he is at the same time pastor of the church in the village. During a recent meeting, the Presbytery attended in a body the formal inauguration of President McLaury. The introduction and delivery of keys and seal were performed by Rev. Rockwood McQuesten, the President of the Board of Trustees, in a speech singularly appropriate to the occasion. The inaugural address, delivered by the Professor in response, delighted the taste of all, and cheered the hearts of every listener, by the distinctness with which he spoke of the Christian education as the only true scholarship.

The infant in its mother's arms is not more tender and engaging than the picture of its dependence which the Professor drew; following it on to the years of its mastery, pointing to its capabilities and its destinies, he



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asked what was the culture needed for such a being. Turning to the nations and the ages he showed what India, Egypt, Persia, Greece, Rome, had supplied to the physical, to the intellectual, to the moral, and to the religious, what they had missed in failing to combine all. Defining and contrasting Christianity with mere morality, he said, "The last cuts away the weeds; the first extracts the roots. The latter filters the water for our use; the first purifies the spring; the latter restrains from becoming fiends; the first leads us back to God."

At the meeting of Presbytery last week it received the Rev. John Moore, and installed him pastor of Galesville church, enrolled the "German Presbyterian church" in New Lisbon, recently organized, and received a candidate for the ministry, who is now in Lafayette College. The Presbytery has three candidates, whom it requires to correspond regularly through the Committee on Education, on the matters affecting their preparation for the Gospel work. Presbytery adopted and emphasized the Assembly's paper on the pastoral relation, answered both overtures on representation in the negative, provided for a small fund to defray expense of missionary visitation, and authorized a printed page for supply, aiding and prompting churches in the raising of salaries.

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Presbyterianism in Wisconsin, and  
Wisconsin Presbyterianism.

BY REV. J. IRWIN SMITH. 1874

It is twenty years at this hour since I set foot first upon my missionary field. That day it was my privilege to carry the standard of the advance line of our Church three hundred miles to the north and west of any point where it had been planted before. Since that 20th of October, 1853, the frontiers of the field our Church holds have moved six hundred miles west again. And the churches upon this field, where that wave line of growth passed over then, are now upon the average as vigorous and strongly established as were the average to the north and west of your city, at the time I left them to lead the advance. Surely no one can intelligently review the expanse and the strength gained by our branch of the Church without intense beatings of heart. Gratitude to God will swell into songs, for he alone hath wrought all that is divine and glorious in results. Confidence in our order and our system of polity will be augmented; because it is proved that they are adapted to the region and to the condition in which they have so prevailed. Encouragements for the future in this region, and cheering for other fields yet to be occupied, will gather so strong as to forbid timidity or hesitancy, hereafter.

It was, I think, about that year that the Synod of Wisconsin was constituted. Till that time and later New School Presbyterians in Wisconsin had gone into the convention compact. And till now it had been held as a serious question, whether Presbyterianism, pure and simple, could gain and hold a footing on this soil at all. Two things were plead against it: that this sort of growth could not be indigenous to the

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soil—the mind and the taste, the education and the habits amongst which it was thrust; and that the ground was preoccupied, and in the hands of those who would care for it amply.

I do not know how many names were upon the roll of Synod in 1853, as I was not attached to it till later. But I find in 1855 only twenty-two reported as at work. Some of these having walked with God are not with us, for God has taken them. Other honored brethren look back from other posts and distant fields, to which they have been transferred, to send us words of cheer and aid us with their prayers. Rev. B. Phillips, now of Hudson, singly out of all this number, stands in his lot. Prof. J. W. Sterling, of the State University at Madison, is the only name besides that remains.

It was this year I have specified, (1855) that Rev. J. G. Riheldaffer, who had pushed out to a reckless extremity, as many deemed, in 1851, and seized a position at Saint Paul, together with Rev. James Stirratt and Rev. Chas. Thayer were constituted the Presbytery of St. Paul. Often I have heard the members tell of the time when a majority of our earliest Presbytery (O. S.), in Minnesota, slept in the same bed. I was a member of the Synod of St. Paul at its first meeting in September, 1860. The General Assembly had annexed the Presbytery of Lake Superior to make sure of a quorum from these Presbyteries, and attached a long strip of Wisconsin embracing all the Presbyterians in the west and north half of the State, for greater convenience. Yet when all these were gathered together the roll had but fourteen names, and we could all take our meals at a common table. I do not need to commend the zeal or publish the advance of our work in the bounds of that same Synod, since that "day of small



43 things." From these beloved co laborers the word of the Lord has sounded out through all that realm from the Mississippi to the Missouri, and their faith also to Godward is spread abroad.

In Wisconsin, from the trembling and despised handful of 1853, the Synod now has about one hundred and ten ministers, including five in Upper Michigan. Its churches are one hundred and fourteen. Fifty-eight of those are still missionary churches. But the feeblest class of those now are more hopeful and strong, than the whole class was at the organization of the Synod; while the more advanced have gained such energy and attained such position, that Wisconsin pastorates are now sought along with the most favored in our land.

At what cost of life and health this has been achieved, on the part of struggling missionaries and their fainting and sinking companions, it would perhaps startle some to read. By what exercise of faith and what outlay of care and toil, through what disappointments and sometimes faint-heartedness too, what seasons of transporting joy and rapturous foretastes of blessed rest, will never be written on earth, nor read till the grand hour when the Judge himself shall read, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

## THE PRESBYTERY OF ST. PAUL.

REV. DAVID R. BREED, Stated Clerk.

Dimensions, Churches, Members. 1874

The Presbytery of St. Paul includes all Northern Minnesota. Bounded on the south by the counties of Wabashaw, Dodge, Rice, Le Sueur, Sibley, Redwood and McPhaill, with all the American churches in Dakota Territory, it numbers 36 ministers, 43 churches and 2,378 communicants. There are 3,130 children in its Sabbath-schools. The

Presbytery is almost entirely missionary ground, there being but ten self-supporting churches within its bounds, and twenty-seven under the care of the Home Missionary Board, the remaining ones being conducted on the Sustentation Scheme.

### Condition, Prospects.

In many respects the condition of the Presbytery is prosperous, and its prospects hopeful. At the present time all the churches, with a single exception, are receiving the care of a pastor or regular supply—a fact not before known in many years. The result is as might be expected. The attendance upon public worship is steadily increasing, and the special influence of the Holy Spirit has been enjoyed by a number of congregations. New and promising enterprises are springing up—full grown some of them from the start. The Dayton Avenue Church, St. Paul, was organized April 19, with twenty-three members; the Franklin Avenue Church, Minneapolis, Dec. 21, 1873, with eleven members, and others at Bismarck, D. T., and Western, within the year. The two former are established with houses *paid for*, in growing sections of the two largest cities in the State, and are rapidly increasing in the number and efficiency of their members.

When such facts are considered, we, the members of this Presbytery, can not but feel that we have one of the most promising fields on Home Missionary ground.

### Advantages, Climate, Etc.

We recommend the Presbytery of St. Paul to ministers seeking a field of labor for some reasons in addition to those given.

1. *The healthfulness of the climate.* It needs no praise; the multitudes who have come here expecting to die, and found years of life and comfort, spread the news to the four winds. There are



many ready to testify. True, our winters are long and cold, but they are endowed with clear, bracing atmosphere; bright skies and unusual freedom from high winds, and surely this is far preferable to the long, stifling heat of a more southern climate, with fevers and chills and nervous debility.

2. *The fertility of the soil.* Minnesota is rapidly becoming the most celebrated garden of America. Her wheat is the best in the world. She is also the best watered State in the Union.

3. *Accessibility.* Railroads and rivers are all through the State. The most distant station is readily reached. Consult any railroad map.

4. *Character of the population.* It is largely Protestant. Swedes and Norwegians are represented by greater numbers than any class of immigrants. The laborers of the Lord find few prejudices to overcome. Men wait for and gladly receive the gospel.

#### **Needs.**

I am convinced that we need, more than anything else, *permanent workers*; men who will come to stay. Missionaries of six months' commission are worth much, but not so much as men who come determined to settle; to choose their field with the disposition to stand by it until it is conquered for Jesus Christ. This is the spirit we need more than eloquence, wealth or any thing else.

We need *more churches and more men*. Our organizations are fearfully scattered. Think of forty-three churches in all Dakota and two-thirds of Minnesota! What can they do? Oh! that some of the unemployed could be persuaded to come over and help us. We need sympathy and help from the brethren in the East, who often treat us, we feel, as though we deserve little consideration at their hands. We need money, men, sympathy and prayer.

## **THE PRESBYTERIAN CHURCH IN MINNESOTA.**

REV. CHARLES THAYER, Stated Clerk of Synod.

The Master has assigned a responsible position to the Presbyterian Church in Minnesota. It is one of the four leading denominations in the State, viz: Methodist Episcopal, Baptist, Presbyterian and Congregational. Besides these four there are other denominations of considerable influence and strength.

The Protestant Episcopal body has wealth, position and energy. The Lutherans have a large membership among the Scandinavians and Germans. In some sections the Catholic element is strong. A few "Liberal Christian" and a few Anti-Christian organizations are found mostly in our cities.

But evangelical religion is an acknowledged power in Minnesota. Among the largest, most intelligent and influential assemblages, that meet from year to year upon her soil, are the Christian conventions and Sabbath-school associations, in which hundreds and sometimes thousands of Evangelical Christians, with little regard to denominational names or lines, meet, report, counsel, pray and plan campaigns, and from which they go out to work for Christ and for souls with new wisdom, consecration and efficiency. These unsectarian Christian gatherings are delightful and exert vast power for good.

The great mass of these Christian workers are distributed among the four denominations first named in this article; and when so distributed they work usually through their own denominational agencies. Each denomination has its own machinery for Sabbath-school and church work, in all of which, however, very little sectarianism appears, the word of God and the cross



of Christ being always prominent. The conferences, associations and synods of these denominations are influential bodies. I have been examining the Minutes and Statistics of these four denominations in Minnesota, for 1873, and will give some results. In using the statistics of the Synod of Minnesota, I have made the proper deductions for the Foreign Missionary Presbytery of Dakota, located mostly in Dakota Territory.

The following therefore are statistics of the *State* of Minnesota. I will compare the strength and work of these four denominations, in this State, in several particulars:

1st. As to members of the church in full communion, the relative strength is Methodist, 10,803; Baptist, 5,987; Presbyterian, 4,303; Congregational, 3,855.

2d. As to Sabbath-school membership, the Methodists report 12,573; Presbyterians, 6,404; Congregationalists, 5,439; Baptists, 4,807.

3d. As to the number of local or particular church organizations. The Methodists do not report these, but show 167 ministerial charges, including presiding elderships, stations and circuits. The Baptists report 176 churches; Presbyterian, 114; Congregationalists, 81.

4th. Ministers.—The Methodists report 129, besides 18 "Probationers;" Baptists, 118; Presbyterians, 79, besides 2 Licentiates; Congregationalists, 69.

5th. Contributions for the missionary and benevolent work of their own denomination. The modes of contributing and reporting vary so as to make this comparison more difficult than the preceding. I foot them up as follows: Presbyterian, \$8,634; Methodist, \$8,086; Baptist, \$7,107. These figures do not include collections for undenom-

inational societies and work, such as the American Bible Society, Tract Society, American Sunday-school Union, etc. Those in the Presbyterian Church would amount to several thousand dollars, and are reported as miscellaneous.

The Congregational summary masses *all* their benevolent contributions, denominational and general, into one sum, a goodly one, \$9,167.

As to contributions for the support of their own ministers, building their own churches, etc., the churches stand in this order: Methodist, Congregationalist, Presbyterian, Baptist, according to the Minutes of 1873. But in 1872 the Presbyterians reported more than the Congregationalists. The Congregational summary for 1873 makes a noble showing in this regard, viz: for church expenses, \$80,353.

Some points of difference suggest themselves as we compare the Minutes before us. Our Methodist friends have a goodly number of church edifices—108½; but they excel us all in *parsonages*, of which they report 80. The rest of us have so few we do not think of reporting them. The Methodists have considerable Scandinavian element, and the Baptists have both Scandinavian and German. The Presbyterians and Congregationalists are nearly all English speaking. Our Baptist friends seem to have many ministers who support themselves in secular pursuits, and many churches that have little preaching except what they get from these self-supporting and self-denying ministers. As to numbers they far exceed the Presbyterians or Congregationalists, but are far behind them in pecuniary contributions and apparently in organization and discipline for church work.

Of the four great branches of Evangelical Christianity in Minnesota, then, the Presbyterian is



*Third* as to the number of communicants, churches and ministers.

*Second* as to Sabbath-school membership.

*First* as to its missionary and benevolent contributions.

It is probably *second* as to the number and value of church edifices.

When we consider the number and character of its ministers, members and adherents, their discipline as to church and missionary work, their intellectual and pecuniary ability, their position in society and in the State, we are constrained to say that in Minnesota the Presbyterian Church should be second to none in well-directed, and, by God's blessing, efficient labor for the evangelization of our noble State, and in molding the character of her present and coming generations.

MINNEAPOLIS, August 19, 1874.

#### FRONTIER WORK.

We are glad to give publicity to communications from the Frontier. THE INTERIOR is the proper and natural organ of communication with the public of all those to the North, Northwest, West, and Southwest of us. We extend to them a helping hand and trust we shall have their aid in extending among them our circulation.

*We can benefit them in the exact proportion in which our journal circulates over these regions.* We labor for the interests of our Church every where, but especially are our sympathies with those who are pushing forward the outposts of our Church.

From a devoted laborer in the Northwest we have received the following interesting account of some of the results which may be realized, if the Church will but support its frontier laborers, and as an encouragement for them to do so, we print W. S. W.'s communication :

It may not be uninteresting to your readers to know something of the interests and operations of our Church and her missionaries on the frontier.

A little more than two years ago the indefatigable District Missionary of the—late—Synod of *St. Paul*, accompanied by the Rev. Edward Savage, then a licentiate, made a tour of exploration along the route through the southern tier of counties of

the State of Minnesota until they reached the Des Moines River, at which point they found the town of Jackson, the county seat of Jackson county, located. There the missionary planted the young man and set him to work for Christ. The country was very new. But few settlers had as yet found their way so far westward and some had already been driven away by the massacre of 1862. It produced a strange thrill almost of fear, as I passed by the very spot where some of them fell, and where in easy range of vision some thirteen persons, as I was told, had fallen a prey to savage treachery and brutality. But as one looks now at the scene he can hardly help recalling the lines of Bishop Heber :

“Where every prospect pleases,  
And only man is vile :”

for a more delightful prospect I never saw than spreads out before the eye in that region.

Here, after a few months of toilsome missionary labor, a few Presbyterian families were found, and Revs. D. C. Lyon, and Sheldon Jackson organized them, with some others who joined them, into a church, which in about a year grew to have a membership of about twenty. One of the serious hindrances of that place, as of hundreds of others on the frontier—and for that, in many places not frontier in their location—was the want of a house of worship. There were no halls, no public buildings—except a small school-house—and no church within fifty miles, and no Protestant minister in the county, when Brother Savage went there. And in view of these things, the missionary and his little band of fellow Christians determined that they would secure for themselves a house of worship.

Time will not permit to tell you the incidents connected with that effort. But if the missionary would himself detail some of them, I think it might be of use in stimulating many other struggling flocks to secure the same results.

My visit was in connection with the dedication of that house of worship. The building is of wood, neat and plain. It has no tower, nor bell. Will not some of your readers be interested in helping that pioneer church to a bell? There is not one in the county to assemble the people—for any purpose, I think. The house has a small room in the rear, opening into the pulpit, for a study, and in size is about 25x40 feet, not including the study. On reaching the town I found the brother, both sleeves rolled up, and a little fire before the house, with three iron pots with water heating, and a cloth in his hand, washing windows and scrubbing up generally. And this was his way from the beginning. That little church has no small amount of the missionary's bone and sinew and muscle that one can easily imagine built away in every part of its structure.



Of the dedication services I need not speak, except to say that the discourse was founded on Ps. xx. 1-3. and was an attempt to illustrate the great truth that God sends help to his people in connection with their diligent waiting upon Him in places set apart distinctively for His worship. The house was filled with an interesting and apparently interested congregation, many of whom had gathered in for miles around to witness the dedication of the first house of worship in all that region.

An interesting announcement was made that only eighty-five dollars of indebtedness rested upon the church—and *that* had been assumed by two or three individuals; but if anybody felt that they wanted to aid in relieving these persons, already overburdened by previous contributions, they might, in lieu of money, which was out of the question, bring wheat, corn, potatoes, flour, or anything, even to prairie chickens, to the elder, who would receive them at the highest market price and credit them with the contributions.

In the afternoon a communion service was held, which was, both to them who ministered and received the commemorative emblems of a Redeemer's dying love, a season and service of intense interest. Would that many more favored pastors and churches could have witnessed and shared in the deep feeling of reverence, gratitude, and love that swelled in the hearts of that people. And are there not some whose eyes may fall upon these lines, that may be moved in seeking a western habitation, to throw in their lots with this people, and help sustain the institutions which they, with much self-denial and toil, and many prayers, have planted in the name of the Master? And are there not many others who think not of change, who will aid still others, toiling and praying, and waiting, to reach the same things by their generous and increasing contributions to the kindred and closely allied causes of Home Missions and Church Erection?

### Historical Sketch of Early Presbyterianism in Minnesota.

The first Presbyterian minister to visit and preach in the Upper Mississippi Valley was Rev. Alvan Coe. In company with J. D. Stevens, licentiate, he reached Fort Snelling, Sept. 1, 1829, and preached Sabbaths, Sept. 6 and 13.

Nothing more was done until May, 1834, when the brothers Rev. Samuel W. Pond and Gideon H. Pond, without aid or encouragement from any mission board, arrived and commenced work

among the Dakota Indians.

In May, 1835, their work was reinforced by the arrival of Rev. Thomas S. Williamson, Rev. J. D. Stevens, Alex. Huggins (farmer), and their wives, with Misses Sarah Page and Lucy Stevens (teachers).

They organized at Fort Snelling the first Presbyterian and first Protestant Church, on Sabbath, June 14, 1835. The second church was organized at Lac-qui-parle, Sept. 15, 1836.

The work among the white settlers commenced with the arrival at St. Paul, April, 1849, of Rev. E. D. Neill, of the Presbytery of Galena. The first Presbyterian Church of St. Paul was organized by him, Nov. 26, 1849. The second church among the settlers was organized at Stillwater by Rev. J. C. Whitney (missionary), assisted by Rev. E. D. Neill and Rev. W. T. Boutwell. Before the formation of white settlements the missionaries to the Indians had formed the Dakota Presbytery.

In accordance with a resolution of the Synod of Peoria the Presbytery of Minnesota (New School) was organized, Nov. 1, 1850. In 1858 the Presbytery of Blue Earth was constituted, and on the second Wednesday of 1858 these Presbyteries were organized into the Synod of Minnesota (New School). The mission work of the former Old School branch of the Church commenced with the arrival of Rev. J. G. Riheldaffer, in October, 1851. In February, 1852, he organized the Central Presbyterian Church of St. Paul. In 1854 the Presbyterian Church of Vermillion was organized by Rev. James A. Stirrat and Rev. J. G. Riheldaffer.

The Presbytery of St. Paul was organized, Sept. 1, 1855, with Rev. J. G. Riheldaffer, Rev. Chas. Thayer, Rev. James A. Stirrat and Elder G. W. Harrington. About the same time Rev. Harvey Chapin moved to Owatonna. In September, 1856, Rev. A. H. Kerr,



at St. Peter, and about the same time Rev. Silas Hazlett, at Lake City.

While the work was being pushed around St. Paul, but little was being done in the southern portion of the State until 1858, when Rev. D. C. Lyon, who had been serving as Synodical Missionary in Wisconsin, crossed the Mississippi River and located at Winona. In the spring of 1859 he secured the services of Rev. Sheldon Jackson, who was located at La Crescent. On the 19th of January, 1860, the Presbytery of Chippewa was organized, with Rev. Messrs. D. C. Lyon, Sheldon Jackson, W. W. McNair and Bradley Phillips; Elders I. F. Buck, B. F. Pidge and Joseph Thorp. The Minnesota portion of the Presbytery was afterward changed to the Presbytery of Southern Minnesota. In 1860 Rev. Messrs. H. L. Craven, James Frothingham and George Ainslie entered the Presbytery and the work was pushed with great vigor.

Sept. 13, 1860, the Presbyteries of St. Paul, Chippewa and Superior were constituted the Synod of St. Paul. Under the reconstruction of 1870 the Synods of Minnesota and St. Paul were merged into one.

From these feeble and widely scattered beginnings, through the fostering care of the Board of Home Missions and the efficient labors of Rev. D. C. Lyon, the indefatigable Superintendent of Presbyterian Missions for the State, the work has progressed until now they number 89 ministers, 124 churches and 5,355 communicants.

## OUTLOOK IN MINNESOTA.

REV. WM. MCKIBBEN. 1874

Minnesota, the land of "the sky-tinted water," with its numerous lakes and water-courses abounding in fish, and with its rolling prairies and great

woods abounding in game, within a few years has changed from the hunting ground of the Dakotas into a great State, yielding the peaceable fruits of industry.

The steamboat upon its rivers, the locomotive upon its nineteen hundred miles of railroad, mark the conquest of one race and the triumph of another, the departure of the red man and the presence of the iron-civilization of the Caucasian. The increase of its population has been unprecedented, having risen in less than a quarter of a century from about four thousand to over half a million. Millions of its broad acres are yet "virgin soil," and emigrants from the East and from foreign lands are hurrying to take possession of these guarantees of future wealth and comfort.

Germany, Sweden, Norway, France, Scotland and Ireland, and other foreign nationalities, have contributed liberally of their people, the returns of children born in 1872 showing that only about twenty-six per cent. were the offspring of parents American born.

As might be inferred, here Romanism finds a blind support among a large and growing mass, and Protestant Germany promulgates and practices its doctrines destructive of the true sanctity of the Sabbath. Infidelity also adds its disintegrating and demoralizing influence to superstition, and presents still greater barriers to the free course of the word of God.

This great mass must be leavened by a pure gospel; the encroachments of the Papacy, seeking to regain in the New World what it has lost in the Old, must be resisted; German laxity displaced by sound doctrine, and infidelity supplanted by a faith that worketh by love.

The Presbyterian Church, together with other evangelical denominations free from ritualism and respecting



the Sabbath, must perform this great work, if it is to be done at all. The Presbyterian Church has already accomplished much; its churches dot the State, oases in the moral desert where the water of life is dispensed, and through its munificence the gospel is preached "without charge" to many hundreds.

Many churches once dependent upon the beneficence of the Church at large are now self-sustaining, and contributing liberally toward the support of the work of which they themselves are an outgrowth. But the work must continue; we must strengthen the things which remain and carry the gospel into the regions beyond, following the movements of the population as it extends further and further. The liberality of the Church must still be taxed, and, owing to unforeseen difficulties, taxed to a greater degree than was anticipated from the bright outlook of a year past.

The panic, which has done so much to weaken confidence and paralyze enterprise, and in consequence has crippled to a great degree the resources of the whole Church, has fallen with greater weight upon the weak churches and struggling populations of the frontier. In other words, while the ability of the Church at large is diminished, the necessity of the weaker churches is increased.

A large majority of the population came into the State with little more than clothes with which to commence the struggle for the means of life. Many spend their first year in miserable dwellings, partly above and partly beneath the earth, popularly called "dug-outs" or "gopher houses." A long time must elapse before they can accumulate much money beyond their absolute needs, and yet their souls must not be neglected simply because they are poor.

The grasshopper scourge has destroyed a large portion of the crops in some parts of the State; in one case, within the writer's knowledge, compelled the relinquishment by a faithful pastor of an enterprise just promising permanent success which he had been laboriously prosecuting for three years.

When it is taken into consideration how large a portion of the population is foreign, how many are Romanists, it can be readily seen that the missionary finds but very little sympathy, religiously. And when the condition, mentally, of a large class of people is remembered, it can be seen that they are not fitted to appreciate the trials and labors incidental to ministerial work. People accustomed to hard manual labor find difficulty in understanding that freedom from manual labor is not ease and idleness. Many ministers, if they did not supplement their means by physical labor, would starve. They must often build their own houses before in a new settlement they can find fit accommodations. It is difficult to appreciate the trials that cultured men and women, especially the latter, of fine minds, but weak physique, are compelled to undergo until the stubborn facts, without the varnish of fiction, force their acceptance upon an incredulous mind. But what is the prospect? How long will this drain continue upon the resources of the Church? These are questions that business men are apt to ask. They desire to know whether the investment will pay.

The increase in population, already noted, the large and larger crops being gathered each year, the new center of communication being opened up, and the enterprise and industry which characterize the people, together with a delightful and invigorating climate which is making Minnesota the Elysium of many classes of invalids, all point to



the future of Minnesota as one of material greatness. Soon the seed sown will be productive of still greater harvests, and Minnesota will gratefully return to the general coffers of the Church for the support of the gospel to destitute points the funds which have been so generously contributed to her in the hour of her need.

**SYNOD OF MINNESOTA.**—This body held its first regular annual meeting—since its reconstruction—at St. Paul, Sept. 29 to Oct. 3 inclusive. It was the first of the thirty-four reconstructed Synods to hold its fall meeting. May those yet to come be as pleasant and cheering as this.

The opening sermon by Dr. F. T. Brown; that on Sabbath evening by Dr. H. A. Boardman, and the seasons of social worship, were of special interest. Under a model Committee of Arrangements, the entertainment was munificent. Harmony and brotherly love prevailed.

An evening was devoted to the Memorial Fund, and Synod expressed its most intense interest in the raising of the fund, and declared its desire and intention to raise its full proportion.

The following resolutions, by Rev. Isaac Watts Montfort, in regard to young men entering the ministry, were adopted:

**WHEREAS,** It has pleased the great Head of the Church, to unite the two branches of the Presbyterian church, previously known as the Old and New Schools; and

**WHEREAS,** The benevolence of our beloved Zion has been greatly stimulated, and our borders enlarged, by the union, calling for a proportionate increase in the number and zeal of our ministers;

*Resolved,* That as we may be guided by the Holy Spirit, we will put forth a personal endeavor to bring the demands of the gospel ministry to the consideration of pious young men in our churches, and that all will each make a special effort to secure at least one upon whom, if it may please God, the mantle shall fall when we are called from labor to reward.

*Resolved,* That from the first meeting of a reunited Synod we send forth our words of greeting to our brethren of other Synods, and ask their earnest co-operation.

The existing system of Synodical Missionaries was cordially approved by the Synod, and the continuance of its missionary, Rev. D. C. Lyon, was requested.

The Synod approved the Indian policy of President Grant, giving the nomination of Indian agents and superintendents to such religious societies as will undertake to instruct them in Christianity and letters; and also memorialized Congress to extend to the Indians greater facilities to secure homesteads.

An affectionate tribute was paid to the memory of Hon. William Holcomb, lately deceased. In 1839 he came to the valley

of the St. Croix, then in the Territory of Wisconsin. From that time he was identified with almost every considerable effort for the material, moral, educational, and religious improvement of that region. He lived to see a most wonderful development. As an active layman and Presbyterian elder, he was the pioneer of Minnesota, and long will his kindness and tenderness of heart, his piety, and prayerfulness, and Christian hospitality be remembered.

The churches of the Synod seemed generally to be in a hopeful condition. Onward for Christ was the word. Ten new churches have been organized during the year. Forty-seven of the churches are yet without a house of worship. Thirty of these are expecting to build, this Memorial year. Several of these have houses in progress.

With thanks to God and its noble Christian entertainers, Synod adjourned to meet at Rochester, last Thursday of September, 1871.

## Our Church in Minnesota.

### RECONSTRUCTION.

The Synod of Minnesota met in the First Presbyterian church of Minneapolis, July 5th, and was opened with a sermon by Rev. J. G. Riheldaffer, from Phil. ii: 11—"Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Rev. F. T. Brown, D.D., was elected Moderator; Rev. Charles Thayer, Stated Clerk; and Rev. Mr. Howel, Permanent Clerk. Brothers Thayer and Howel were the Stated Clerks of the old Synods. The Synod was divided into four Presbyteries, viz.: St. Paul, Winona, Mankato, and Dakota. Rev. D. C. Lyon was elected District Missionary. This choice, while it was eminently wise, was but a fit tribute to a devoted servant of Christ, and was done with great cordiality on the part of the Synod. Brother Lyon has labored in this State for twelve years, and has traveled all over it, and understands the wants and hardships of this missionary field better than any other man in it. Besides, he has the unbounded confidence of all the ministers and churches, they believing, from his past history, that he has the zeal, physical endurance, and tact, to establish Presbyterianism wherever it is possible to extend it. The utmost harmony prevailed in all the proceedings of the Synod. In all places to be filled, the motto of each one seemed to be "in honor prefer-



ring one another." A pleasant feature was the reception of Rev. J. Brooks, D.D., as delegate from the M. E. Conference of this State. Their salutations were most cordial, and doubtless ours will be equally so, when our delegate bears our greetings to them at their next annual meeting. Does it not seem that the forces of the Lord are gathering and combining for some great battle in the not distant future? Does not the time seem near when "the watchmen shall see eye to eye?"

#### A LOOK AHEAD.

This Synod has a great and important work before it in the immediate future. Railroads are stretching out their arms in every direction. Hundreds of miles will be built this year, and hundreds more the next, and so on for many years to come. Towns will spring up on every five or ten miles of their track, and the incoming floods of immigrants will spread out on either side of them like the overflowing banks of a rising stream. While in their poverty, these masses are building their rude homes and carving out their virgin farms, they must be watched over by pious, devoted missionaries, and fed with a plain, pure Gospel, if we would conquer and hold this land for the Lord. And what is done must be attempted quickly and carried on with the utmost energy. The slow progress of fifty years ago will not do. Everything about the settlement of a new country is entirely revolutionized. What was formerly accomplished in thirty or forty years is now done in five or ten. The Church must not forget this fact. If she does, she will be found woefully behind in the race. The value of a year, a month, or even a week, is very important in the occupation of a certain field. Napoleon defeated the Austrian army—several times his own number—by attacking the different divisions in detail, before they had united their forces. On one of his officers expressing great surprise at this astonishing result, Napoleon remarked, "They have not yet learned the value of minutes." Had our Church long ago learned the value of "minutes" in establishing new missions and organizing new churches, we would have been much stronger to-day. We have lost scores and scores of churches in the West by being "a little too late." We are glad to be able to say that we are not behind the foremost in spreading the Gospel in this State. We are blamed for being like Peter—a little too fast sometimes. But there was one thing about not so  
are poor.

Peter—he was never known to be too slow. If the same can be truly said of us we shall be satisfied.

#### MISSIONARY SUPPORT.

None but those who have traveled over the ground, lodged with the missionary in his rude home, and partaken of his scanty fare, can realize the privations and hardships to which he and his family are exposed. One of them told me he would be compelled to live this coming Winter in a house without plaster. Think of this, ye that dwell in your "ceiled houses!"

But these noble, devoted men look for better times. Dr. Paxton's speech in the Assembly quickened the pulse and cheered the heart of every missionary in the land. His warm, sympathizing words fell upon the ear of the missionary and his family like the strains of sweet music. They were like bread to the hungry soul, and cooling water to the parched tongue. A thousand thanks from the missionaries to Dr. Paxton for that speech. It will do untold good and relieve untold suffering.

HIAWATHA.

#### Wisconsin Letter.

##### HEAT.

MESSRS. EDITORS:—If one could but robe himself in a shadow and sit in a sea-deep cave, these days might be favorable for newspaper correspondence. Indisposition to do anything requiring more action lends us leisure. It is said that umbrella dealers are the only clothiers doing any business; the mercury in thermometers fluctuating near 100°; the ice men pressing their teams along their line with double speed, as if panting patrons were fainting in every house; steam rising behind the lumbering sprinklers that makes their path hotter for a moment than before. The country around seems to breathe hot, quick breath, and men, some from disappointed hopes of wealth, and some from dread of want, cry out for rain. Meanwhile, if He who, having all the responsibility, has to manage all, is untroubled by the posture or the prospect, I may surely enjoy the sweet of unconcern. And this I do.

#### CHURCH DEDICATION.

A day or two since I was allowed to join in an occasion whose interest many of your readers about Pittsburgh will share. It was the dedication of the Houston church, erected under the ministry of Rev. R. H. Cunning-



ham. It is a neat and comfortable edifice, accommodating a hundred and twenty worshippers. Begun, as many a similar enterprise is started, with only the hope of obtaining means to rear the outer walls, and then occupy, they found as they went on that their means held out with their resolution and their faith, so that they added one item after another—plaster, pews, paint and pulpit—until finally the belfry had been finished, if the dedication day had not been appointed before they resolved on that. One elder they have, who holds steadfastly to the perseverance of saints in good works. So next morning after dedication he was on the roof with saw and hammer, and two weeks hence the spire, complete, will grace their spiritual house, the seat of their new joys, and centre of their expectations concerning Zion.

The Rev. Messrs. Smith, of La Crosse, McNulty, of Winona, Hendren, of Caledonia, Murphy, of La Crescent, Brock, of Houston, and Cunningham, of Rushford, conducted the services; the latter formally resigned the care of this congregation at their close, that he might devote this portion of his time to Fremont church, nearer his other charge. He is succeeded by Rev. J. M. Brock. A morning and an afternoon sermon were preached; and in the interval a repast was spread for the assemblage in the aisle, so sumptuous that we wondered if they interpreted Solomon's feasting the congregation after the Temple dedication as a part of the ceremonies, and were following him, or if they intended to restore the usage of ages when worship and banquet were held together. A silver communion service, furnished by the church of Temperanceville, was presented at this time.

#### PRESBYTERIANISM IN MINNESOTA.

Grateful as this event may be to churches and helpers who have toiled and waited for it, its significance does not appear singly. You cannot appreciate it as the heart rejoices over it until you take your map of Minnesota, and sit down with the Minutes of the General Assembly before you; and trace how admirably and completely our Presbyterian brethren in that State have disposed their lines and posts to occupy and hold, so far as one branch may, its entire boundaries and population for the Saviour. Not one of her rivers, on both banks of which you do not find today the Presbyterians entrenched at all important points; not a thoroughfare radiating

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from her metropolis which they have not filled; not a railway cutting its territory across Westward from the Father of Waters but they have followed, and outstript and pre-empted clear in the advance, with stations and ministers, groups of believers, and the rising walls of the sanctuary. I may be a little bold on this topic, though it is perhaps superfluous to come forward as the champion of such as need no vindication beside their achievements. Yet an undeserved misgiving may have been cast upon some minds from past statements abroad regarding these brethren, as if they had not followed discretion in their advances as often as they consulted eagerness. But I venture this assertion from an intimate acquaintance with their work, from whom reunion now only sunders me. I say it from an honest wish to relieve all churches from undue odium, as if they always suffered the children of this world to be wiser in their generation than themselves. I say it for the true gratification it must afford to every lover of the Gospel. I pronounce that, model State as Minnesota stands, she is not equipped so thoroughly, nor manned so efficiently in a single one of her secular systems, as she is in her Presbyterian churches. Her State administration, or her municipal, her educational system, grandly munificent, commercial, or railway, will not sustain a parallel with these. And whatever may come in the future, our own Church in Pennsylvania and the middle States, in the palmy days of a century ago, never passed a more auspicious period than the past ten years on this field, for gathering of congregations, and building of churches, for soundness in the faith, and for consistency of profession, and activity in working. Now they want and wait the blessed outpourings of the Spirit, which have made those venerable times precious throughout Zion.

J. I. S.

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RESIGNATION.—The Rev. George Ainslie has resigned the co-pastorate of the Presbyterian church of this city, and his resignation has been accepted. As Mr. Ainslie's labors have been largely given to other parts of the country, this step makes no special change in the internal arrangements of the congregation. Mr. Jackson continues, as before, to supply the church.

Jan 1868



## The Meetings in the Presbyterian Church.

For the Post.

Very cheerfully I comply with your request that I would prepare a brief article in reference to the Presbyterian Church of this city; and yet confess to a feeling of delicacy about giving to the public facts which only a few feel any particular interest in knowing. It is with the understanding that other Pastors have consented to do the same thing, that I comply.

On last Sabbath, which closed the third year of my ministry in this church, in an anniversary discourse, the following facts were given:

During the three years, sixty-nine members have been received into the church; averaging twenty-three a year. Twenty-five of these have been received by letters of dismission from other churches; and exactly the same number have been dismissed by letter to join other churches. Forty-four have been received by examination; which may be taken to indicate about the probable number of conversions.

In the annual report, recently prepared, the church is given a membership of a hundred and thirty-six, not counting some who are absent. Thirty-six members have been received during the last year.

The Sunday School has on its roll not far from one hundred and fifty.

The Ladies' Missionary Society in the past year, raised fifty dollars for the support of Miss Downing, at Chee Foo, in Northern China, and hopes to be able to raise the same amount for the ensuing year.

Within a year, a debt of more than five thousand dollars has been removed; the church now being free from pecuniary indebtedness, with the exception, perhaps, of some small amounts.

The recent series of meetings, which were commenced on account of special indications of the presence of the Holy Spirit, were continued for about five weeks, with evening meetings daily, and were attended with the most happy results. The writer never witnessed a work that seemed more genuine or thorough. Twenty-eight have been received on profession of their faith, as a result of this work; while one young man who wished to unite, was compelled to leave before the time, and there are others who will probably unite hereafter.

In addition to the Sabbath exercises, three

meetings are held during the week for devotional purposes: the Young People's Prayer Meeting, Monday evening; the General Prayer Meeting, on Wednesday evening; and the Ladies' Prayer Meeting, on Thursday afternoon. Besides which, the "Boys' Circle," "Girls' Circle," and "Children's Circle," have meetings in the Pastor's study.

The Church Sociable, which is to be entertained by Mrs. J. Evans, Jr., Friday evening of this week, is intended more especially to be a social welcome to the newly received members.

J. T. KILLEN.

## THE LAKE SUPERIOR REGION.

BY REV. GEORGE SLUTER.

DULUTH, MINN., October 6, 1870.

Ever since I have been in this interesting locality that has of late attracted so much public attention in connection with the Northern Pacific Railroad, it has been my purpose to write concerning

### ITS RELIGIOUS INTERESTS.

It is curious to notice that in the publications upon Lake Superior, there are descriptions of scenery, commercial computations, speculations as to town sites, discussions of break-waters and harbors, fisheries, lumber and quarrying interests, but scarcely a word about the cause of Christ. Yet from the date of the earliest settlements there have been witnesses for our blessed Lord along these shores. The American Board of Commissioners for Foreign Missions had stations among the Indians here, and at Marquette, Ontonagan, Bayfield, Superior City, and Duluth there are Presbyterian churches. At Houghton and Hancock there are Congregational churches.

### MARQUETTE

is a popular summer resort. It has a population of four thousand and two hundred. The church at this place has lately received a very pleasant notice in your columns, from the able pen of your townsman, Rev. Dr. Mitchell. Still a little more detail may prove interesting. It was organized June 15, 1857, Rev. Jonathan Woodruff, presiding. There were fourteen members originally. Since then upwards of one hundred and thirty-seven have been received on profession of their faith, and fifty-four by letter. Deducting deaths and dismissions, there are now one hundred and seventy-five members. The following paragraphs I quote from their Manual:

The stated preaching of the word was not enjoyed for the first fifteen months, but a series of lay services were maintained until the second day of November, 1858. At this time the Rev. C. B. Stevens became the Stated Supply, and continued to officiate as



such, with the exception of a few intervening months, until the first day of March, 1865.

Rev. F. H. Adams was his successor, entering upon the duties of the ministerial office as stated supply in May, 1865. He continued to officiate as such until May, 1867.

Rev. Herrick Johnson was invited to supply the pulpit and to take the spiritual oversight of the church in August, 1867. He commenced the discharge of the duties of Stated Supply, on the 15th day of October, 1867. \* \* \*

Lay services for the first year were held from house to house. Public ordinances were then administered for sixteen months in the court-house. A Session House 28x50 was built \* \* \* in the fall of 1859, and was first used for the public worship of God in January, 1860.

Since then, a very eligible church lot has been purchased, and a new edifice erected at a cost of about \$20,000.

This church has two traits that deserve special mention—the prayer-meetings are always well attended, and the pastor's salary is always promptly paid. The Sabbath-school numbers two hundred. The Rev. Henry S. Little, a son of the venerable Rev. Dr. Little, of Indiana, is the pastor—and a more glowingly earnest, intense, systematically active minister it would be difficult to find anywhere.

#### ONTONAGON.

The difference between this and the place last named is, that while Marquette has a permanent source of wealth in its inexhaustible iron mines,—copper, the produce of Ontonagon, is at present below par. Indeed, upon the stranger, Ontonagon makes the impression that it has had "its day." It is a beautiful situation, and unlike most of the lake shore, there are fruits and flowers here. The entire present population is seven hundred. The church is under the ministerial care of a most admirable and self-denying brother, the Rev. Alexander McLachlan. It has seventeen members. Congregation seventy-five. Sabbath-school sixty. The prayer-meetings are well attended, sometimes numbering as high as forty. It is interesting to note here the "perseverance" of Presbyterians. All the other churches are abandoned, Episcopal, Baptist and Methodist, but our church is still maintained—the only one in that entire region.

#### BAYFIELD.

A more intelligent, or a pleasanter community than Bayfield, it would be difficult to find anywhere. It is a place of "Great Expectations," and boasts of a magnificent natural harbor, formed in part by the Apostle Islands. The population is about three hundred. The lumber and shingle business is carried on to great advantage, also fisheries and the fur trade with the Indians. It is claimed that everybody who goes there can readily find employment. On the nearest is-

land are the Basswood Quarries, whence the fine brown stone of the Milwaukee Court House is taken.

The building of the Bayfield Presbyterian church has quite a curious history. The Elder, Mr. J. H. Nourse, and a few others, felt that there ought to be a church in the place, and determined to erect one. The contract for building was made with less than fifty dollars in hand. Notices of the enterprise were published in the *New York Observer* and the *Philadelphia Presbyterian*; and contributions came from all parts of the country—some from Maine and some from Louisiana—nearly nine hundred dollars, sufficient to pay for the work.

The following is an extract of a letter, written from Bayfield, during last month:

Bayfield is not a large place. The families here are, however, intelligent, spirited, and anxious to have the ministrations of the Gospel regularly in their midst. There is a comfortable church building. With the exception of the one belonging to the Catholics, it is the only church here. The basement has been finished, and used hitherto for Sabbath-school and worship. Now they are completing the upper room, and in a week or ten days it will be ready for occupation.

About 1857 a Presbyterian church was organized. A Sabbath-school has been maintained, nearly if not quite all the time. Changes and removals have kept the number of members small. There being no regular minister for years, but few additions have been made. It has had no Presbyterian oversight for several years.

The families here are Methodists, Congregational, Presbyterian, and Episcopalian. Heretofore they worshiped unitedly and harmoniously, and together made provision for whatever preaching they have had. During the last year the Episcopalians began an organization of their own, and have had services in the Presbyterian church.

The Rev. W. B. McKee, now of Hogestown, Pa., and the Rev. W. T. Hendron, now of Caledonia, Pa., preached here in former years. During the summer of 1869, the Rev. Dr. Patterson, of Chicago, made a short sojourn and preached to the people, much to their pleasure and profit. During the present summer they have been favored by the Rev. C. V. McCraig, of Pittsburgh, Pa.

#### ODARRA AND LA POINTE.

These are the quondam stations of the A. B. C. F. M. Odarra—or Bad River—is seventeen miles from Bayfield, down the bay. Here there is considerable property, and a population that requires watchfulness and care.

La Pointe is a venerable settlement on Madaline island, of two hundred years' standing. The present population is small, only twenty-three dwelling-houses. The people are all Roman Catholic. The old Protestant church, with its excellent bell, remains standing, a monument of the fidelity and zeal of our fathers.



#### SUPERIOR CITY

has about 1,200 inhabitants, and will doubtless ultimately be a place of importance. Episcopal, Methodist and Presbyterian churches are maintained. The Rev. H. R. Higgins, the pastor of the Presbyterian church, and a very laborious and faithful minister, made a highly interesting report to the Presbytery of *Lake Superior* at its last session in Marquette, from which it appears that during the last year more were received into the church than during any one of the five that he has been at this point—seven by letter, one on profession—that the prayer-meetings are well attended and deeply interesting; that all the Boards receive regular contributions; that one of their young men is at college preparing for the Gospel ministry; that the congregations are increasing, and that the brethren are “dwelling together in unity.” The number of members is twenty-three. The church has efficient elders, a good Sabbath-school, and an excellent choir.

#### DULUTH

is the terminus of the Northern Pacific Railroad. It is situated at the head of the lake navigation. It has a large grain elevator, railroad communication with St. Paul, and ample harbor, dock and wharf facilities.

The Duluth Presbyterian church was organized June 1, 1869, the Rev. W. R. Higgins presiding. There were nine members at that time. Since then the number has increased to thirty-two. I came here in February last. Many of our friends abroad may suppose that with Duluth's great commercial prosperity during the past season, our church should have grown at once into a numerous body. The congregation is large. But that the roll of members is not larger, will be explained by our peculiar condition as a community.

Immense has been the excitement here in real estate speculation. Many of the professors of religion who were on the ground were uncertain as to remaining permanently. Some of the vices incident to a new city, where large public works are in process of construction, and where adventurers from all parts of the world throng, have been rife. Besides, my principal labors have been in the summer months. Consequently, a deep spiritual interest and a large ingathering of souls could not be well looked for. Still the Head of the Church has smiled upon us. Eleven have been added to our church roll, four of these on profession. We mourn two removals by death.

The audiences have been large and intelligent. Prayer-meetings at private houses and at the church have been carried on and now a weekly lecture is delivered. Cards of the church have been extensively circulated.

The strangers have been visited and welcomed to the church and to the place. We have two elders, two deacons, six trustees and a ladies' society.

The Sabbath-school has received a full share of attention. The attendance last Sabbath was one hundred and three. Sermons to children have been preached. A canvass has been made in search of scholars. The original library of one hundred volumes has been augmented to two hundred and fifty. New Sabbath-school Hymn Books and papers and the National Lesson Series, have been provided.

The church edifice is not yet completed. Since March we have been worshiping in the basement. When finished, we will have one of the most tasteful buildings, of its size, to be found in the Northwest, and complete in all its arrangements. The entire cost will not be less than fifteen thousand dollars.

We have also an Episcopal and a Methodist church with pastors, a Baptist organization and a Roman Catholic church, a Youth's Temperance Society and a Young Men's Christian Association.

## LETTER FROM MINNESOTA.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

ST. PAUL, July 19, 1871.

*Messrs. Editors*—“Minnesota again! Minnesota the irrepressible!” Yes, and what of it? There is a class of irresistible and irrepressible things most people like, and Minnesota seems to be one of them. You have heard a good deal about her in the past; but, unless a great many shrewd, far-seeing and money-holding-and-controlling men are mistaken, you will hear a good deal more about her in the future. Her position, climate, character, and resources are making her great. The activity throughout her territory is prodigious. Railroads are pushed through her in all directions. Already the road-bed of the St. Paul and Pacific main line is completed to the banks of the Red river, and the iron is laid on it for a hundred and fifty miles; two months more and the cars will be running through to the river. The branch line is completed beyond St. Cloud, and will be pushed rapidly forward to Pembina; and then, ho for Manitoba, and the Sescatchewan. The Northern Pacific will be completed across the State to the Red river within three months. The St. Paul and Sioux City road, that taps the Union Pacific beyond Omaha, and makes



St. Paul two hundred miles nearer San Francisco than Chicago, is completed a hundred and fifty miles, and is going right onward. Before October two new roads will be opened to Chicago, each of them almost an air line. One the St. Paul and Chicago, following the river down as far as Winona, and passing through all the river towns on the west side; the other the West Wisconsin, passing south-east across that State, and entering Minnesota at Hudson; and both shortening the distance almost a hundred miles between the two great railroad centres of the Northwest. Besides these, there are three other roads under way, in which we of this region are particularly interested; one from St. Peter to Redwood Falls, under contract to New Ulm, connecting at St. Peter with the St. Paul and Sioux City road; another, from Minneapolis to St. Louis, connecting with the Sioux city road twenty-five miles from St. Paul; (we already have railroad connection through Iowa with St. Louis)—and another from St. Paul to Taylor's Falls, to be extended to Bayfield. All this tells of progress, and is full of promise. But besides this, emigrants of the best class (nine-tenths of them, at least, Protestant,) are pouring into the State, and settling its waste lands; and manufactures of all kinds are springing up every where. At Cannon Falls, Redwood Falls, Taylor's Falls, Minneapolis, St. Anthony, and along the rapids of the St. Louis river from Thompson to Duluth, there is unsurpassed and unlimited water power. We have also silver mines of great riches, iron mines and mountains, gold mines, and are being brought by the railroads into close connection with the rich coal mines of Iowa. It is not yet certain we have not coal beds within our own limits. Anthracite coal from the Pennsylvania mines, in any quantity, is offered for sale by our coal dealers at lower rates than it commanded in Chicago when I lived there.

But I should not trouble myself to write of these things, nor ask you to print them, except for their connection with the Church and the cause of Christ. The Christians of this State have been, and are wise with a wisdom from above worthy of all praise. Our own Church has done nobly. I think it leads every other denomination in the State. And we all feel that, under God, the praise is mainly due to the zeal, wisdom, and indefati-

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gable labors of, the Rev. A. G. Ruliffson, formerly Synodical missionary of the New-school branch, and the Rev. D. C. Lyon, Synodical missionary of the Old-school branch, and now of the United Church. I do not know of an available point in the State that has not been seized and held by one or the other of them, and the results are beginning to tell gloriously. Mr. Lyon told me this morning that we would report to Synod **this fall sixty-five new churches built in the State this year.** Think of that, and think what it means for the future. If our Eastern brethren knew two things of us here, viz: what sacrifices we made to help ourselves and one another, and what a good use we made of the help we receive from abroad—they would thank God for us, and thank God for the gifts he inclines them to give us.

This brings me to the special object of this letter, to wit: to speak of the dedication yesterday of the new Presbyterian church of Belle Plaine, of which my old friend, the Rev. Isaac O. Sloan, is pastor. We studied Latin grammar together, and now meet again, a thousand miles away from our school-boy homes, to preach together the "glorious gospel of Christ." For old association sake he wished me to preach the sermon at the dedication of his church.

A few miles above St. Paul, but in sight, having on one side, nestling at the foot of the cliff, the village of Mendota, and on the other side, perched a hundred feet in the air, on the top of the cliff, Fort Swelling, the Minnesota river enters the Mississippi. It is a large stream, and in good stages of water is navigable for steamers to the Redwood river—more than three hundred miles by water, less than a hundred and fifty by land. The valley through which it runs (crossing from side to side almost as tortuously as the Jordan) lies between high bluffs, and has an average width of about five miles. The river rises in Bigstone Lake, on the western border of the State, runs south-east to Mankato, and there turns sharp to the north-east. Coming down the river, we have two small churches above Redwood Falls. At Redwood a church and a handsome church building, supplied by the Rev. Mr. Westfall. At Mankato a large, flourishing church, of which the Rev. Joseph B. Little is the pastor. At St. Peter Mr. A. H. Kerr ministers, whose people are now



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building a large and handsome brick church. At Le Seur are Mr. McQueston and his church. At Belle Plaine Mr. Sloan and his church. At Shakopee Mr. Miller and his church, where, as I happen to know, they have good singing. At Bloomington Mr. Pond and his church. At Mendota there was once a church—the first in the State—but it is broken up, and its records are now part of the records of the First church of Minneapolis. Then to St. Paul. The Sioux City Railroad crosses the Mississippi at St. Paul, runs along the foot of the cliff to Mendota, and then passes up the valley to Mankato. The valley is very beautiful; the high bluffs on either side, the winding river, the broad stretches of meadow land, the clumps and groves of trees, with the thriving villages and farm houses, combine to make it singularly beautiful. Belle Plaine, midway between St. Paul and Mankato, lies on the edge of the plain, above the valley, and overlooks it. It is a thriving village of not over a thousand inhabitants, surrounded by a rich farming country. There are salt wells there also. Through the indefatigable labors of Mr. Sloan and his people, aided by generous gifts from Philadelphia and New York, a handsome new church has been built, and (within three hundred dollars) is paid for. Yesterday it was dedicated. And that others might participate in their joy, an excursion train was provided to run up from St. Paul. It had on board delegations from the three Presbyterian churches here—three ministers from St. Paul—Mr. Wright, of Stillwater, Mr. Anson Smythe, of Cleveland, Ohio, Mr. Miller, of Shakopee, and Mr. Hoar visiting here; also the choir of the House of Hope church. At Shakopee others joined us, and Mr. Kerr came down from St. Peter. We were a happy party—men, women, and children. Carriages were waiting at the depot for all of us. But few of us had ever seen the church before; and when we got to the top of the bluff, and caught sight of it, there was an universal exclamation, "How beautiful!" It is a gem in its way—all but the spire, which has but just *sprouted* from the tower. When this shall have grown more there will be nothing to criticise. The church is of yellowish stone, with Gothic windows. The interior is chaste and beautiful. The congregation was out in force, from town and country; and two or

three of the young, unmarried ministers of our party seemed to think part of it was well worth looking at, especially while being waited on at dinner, when the services were over. I was so fortunate as to meet there two charming Philadelphia friends, Mrs. William Main and her daughter, Mrs. Giles; also to make the acquaintance of the younger Mrs. Main and Major Rose. The services were as usual, and were pleasant enough. Every one seemed to be happy, even joyful. The ladies had provided a bountiful and luxurious dinner in a grove adjoining; but, alas! just as we were invited out to eat it a heavy rain storm came on, when the meats, cakes, tarts, creams, &c., had to be hurriedly brought into the church, and distributed there. While we were seriously and hungrily disposing of them I overheard some one near me say, *sotto voce*, "This does not seem so much like the dedication of a meeting-house as of an eating-house." Altogether, it was a delightful occasion to all; and I doubt it is the beginning of still better things to our brother and his people. Before seven we were all landed safely in St. Paul.

The two cities at the falls, Minneapolis and St. Anthony, and St. Paul, are prospering beyond example in their histories. They are all necessary to each other. The building and improving in St. Paul now going on is wonderful. But come and see for yourself.

F. T. B.

#### A Missionary Home.

Under this head we find a very interesting article in the *Gazette and Courier*, published in Mrs. Riggs native place, in New England, which will be read with great interest by many of our readers who have knowledge of her life and labors:

The characteristic institution of Christian life is the Christian Home; and, although to preach and teach may be the leading labors of missionary life, the missionary work is not done until it has organized a community of Christian homes.

Christ, coming from the bosom of the Father to a mother's heart, spent far the greater part of his life as a dutiful son in a human family, and so he blessed the family and hallowed it. It is the beginning on earth of that



kingdom of heaven, of that whole family in heaven and earth which is named of him, and which is to be reunited in the Father's House. It was a just division of his time; for home life is more than half of human life, and the proportion increases as the kingdom of heaven grows in the world.

On earth, the terms and the full ideas of home, husband, wife, as meaning something more than house, man, woman, are almost peculiar to our own language and life, and therefore the influences that are to reconstruct barbarous life, will go forth but from our homes. Accordingly, it is the policy of the American Board to send out missionary families. They are sent forth, not like Romish priests, mainly to baptize, but to teach all nations those glad tidings, which are realized only in that family of the redeemed, of which the pure household is the necessary means, as well as the image, now as it was at Nazareth and Bethany.

So we have felt in looking over some memorials of one, who was for twenty-five years the central light of such a missionary home. Those twenty-five years were preceded by nearly twenty-five years of childhood and youth in the bosom of a Christian family, among the hills of Western Massachusetts, in that community of Christian households, united in Christian churches, which make New England the home of blessing and of hope for the world. This home training was supplemented by the influence of the high Christian purposes and devotion of that wonderful woman, Mary Lyon, and by the Christian graces of that "elect lady," Miss Z. P. Grant, and put to the proof by a year and a half of teaching in Indiana, which was then the frontier, before the daughter and pupil entered upon her proper missionary work, and Mary Ann Longley became Mrs. S. R. Riggs, and left the mountain home for the "land of the Dakotas."

This was in February, 1837. It was June before they reached the tribe, and September before they found themselves at their destination beside the Lacquiparle, the "Lake that talks," "Lake of Echoes," the lady calls it in the date of one of her letters; but the

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first letter from Indian ground is dated "Home," and the first sentence written from Lacquiparle closes with the words "we have found a home." That is the key note of the whole history. The whole heart of the continent was a dark land "full of habitations of cruelty." It needed homes of love.

The home they found was a "little chamber" in the house of Dr. William son, who had commenced the station two years before. An infant church beginning to gather around it gave a little atmosphere of Christian life, but all beyond presented only the barbarism of the hunt or the war party, varied by the barbarity of the wigwam and the scalp dance. From this moral wilderness the missionary must often return wearied and discouraged, like the Indians themselves from their fruitless hunts, but he had a home to return to, as they had not. He had the satisfaction, too, of seeing that while he had seemed to spend his strength for naught, his work had been quietly growing at home. While the pride of savage man has refused to hear him, the women and children have been there, and have been taught, not only some of the mysteries of letters, but something of home arts and comforts—to knit, to sew, to work, to keep a neat home and a clean face and a pure heart, to say a gentle word, to think a kind thought, to be a woman and a wife, a daughter or a son, instead of a squaw or a papoose; and in connection with all these, and through them, some also of the words of everlasting life.

Thus was gathered a little church of Indian women and half breeds. But there could not be Dakota Christian homes until the line of pride could be broken, which forbade any full Indian man from leaving the life and religion of his race. At length, in 1840, one Simon Anawangmané, a noted brave, took the daring step, and the test of his sincerity was the adoption of the habits of civilized men, accepting the abuse heaped upon "the man that made himself a woman."—After him others followed until the mission house was the center of a little cluster of Christian homes gathered around a Christian Church. But poor



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building a large and handsome brick church. At Le Seur are Mr. McQueston and his church. At Belle Plaine Mr. Sloan and his church. At Shakopee Mr. Miller and his church, where, as I happen to know, they have good singing. At Bloomington Mr. Pond and his church. At Mendota there was once a church—the first in the State—but it is broken up, and its records are now part of the records of the First church of Minneapolis. Then to St. Paul. The Sioux City Railroad crosses the Mississippi at St. Paul, runs along the foot of the cliff to Mendota, and then passes up the valley to Mankato. The valley is very beautiful; the high bluffs on either side, the winding river, the broad stretches of meadow land, the clumps and groves of trees, with the thriving villages and farm houses, combine to make it singularly beautiful. Belle Plaine, midway between St. Paul and Mankato, lies on the edge of the plain, above the valley, and overlooks it. It is a thriving village of not over a thousand inhabitants, surrounded by a rich farming country. There are salt wells there also. Through the indefatigable labors of Mr. Sloan and his people, aided by generous gifts from Philadelphia and New York, a handsome new church has been built, and (within three hundred dollars) is paid for. Yesterday it was dedicated. And that others might participate in their joy, an excursion train was provided to run up from St. Paul. It had on board delegations from the three Presbyterian churches here—three ministers from St. Paul—Mr. Wright, of Stillwater, Mr. Anson Smythe, of Cleveland, Ohio, Mr. Miller, of Shakopee, and Mr. Hoar visiting here; also the choir of the House of Hope church. At Shakopee others joined us, and Mr. Kerr came down from St. Peter. We were a happy party—men, women, and children. Carriages were waiting at the depot for all of us. But few of us had ever seen the church before; and when we got to the top of the bluff, and caught sight of it, there was an universal exclamation, "How beautiful!" It is a gem in its way—all but the spire, which has but just *sprouted* from the tower. When this shall have grown more there will be nothing to criticise. The church is of yellowish stone, with Gothic windows. The interior is chaste and beautiful. The congregation was out in force, from town and country; and two or

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The characteristic institution of Christian life is the Christian Home; and, although to preach and teach may be the leading labors of missionary life, the missionary work is not done until it has organized a community of Christian homes.

Christ, coming from the bosom of the Father to a mother's heart, spent far the greater part of his life as a dutiful son in a human family, and so he blessed the family and hallowed it. It is the beginning on earth of that



kingdom of heaven, of that whole family in heaven and earth which is named of him, and which is to be reunited in the Father's House. It was a just division of his time; for home life is more than half of human life, and the proportion increases as the kingdom of heaven grows in the world.

On earth, the terms and the full ideas of home, husband, wife, as meaning something more than house, man, woman, are almost peculiar to our own language and life, and therefore the influences that are to reconstruct barbarous life, will go forth but from our homes. Accordingly, it is the policy of the American Board to send out missionary families. They are sent forth, not like Romish priests, mainly to baptize, but to teach all nations those glad tidings, which are realized only in that family of the redeemed, of which the pure household is the necessary means, as well as the image, now as it was at Nazareth and Bethany.

So we have felt in looking over some memorials of one, who was for twenty-five years the central light of such a missionary home. Those twenty-five years were preceded by nearly twenty-five years of childhood and youth in the bosom of a Christian family, among the hills of Western Massachusetts, in that community of Christian households, united in Christian churches, which make New England the home of blessing and of hope for the world. This home training was supplemented by the influence of the high Christian purposes and devotion of that wonderful woman, Mary Lyon, and by the Christian graces of that "elect lady," Miss Z. P. Grant, and put to the proof by a year and a half of teaching in Indiana, which was then the frontier, before the daughter and pupil entered upon her proper missionary work, and Mary Ann Longley became Mrs. S. R. Riggs, and left the mountain home for the "land of the Dakotas."

This was in February, 1837. It was June before they reached the tribe, and September before they found themselves at their destination beside the Lacquiparle, the "Lake that talks," "Lake of Echoes," the lady calls it in the date of one of her letters; but the

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first letter from Indian ground is dated "Home," and the first sentence written from Lacquiparle closes with the words "we have found a home." That is the key note of the whole history. The whole heart of the continent was a dark land "full of habitations of cruelty." It needed homes of love.

The home they found was a "little chamber" in the house of Dr. Williamson, who had commenced the station two years before. An infant church beginning to gather around it gave a little atmosphere of Christian life, but all beyond presented only the barbarism of the hunt or the war party, varied by the barbarity of the wigwam and the scalp dance. From this moral wilderness the missionary must often return wearied and discouraged, like the Indians themselves from their fruitless hunts, but he had a home to return to, as they had not. He had the satisfaction, too, of seeing that while he had seemed to spend his strength for naught, his work had been quietly growing at home. While the pride of savage man has refused to hear him, the women and children have been there, and have been taught, not only some of the mysteries of letters, but something of home arts and comforts—to knit, to sew, to work, to keep a neat home and a clean face and a pure heart, to say a gentle word, to think a kind thought, to be a woman and a wife, a daughter or a son, instead of a squaw or a papoose; and in connection with all these, and through them, some also of the words of everlasting life.

Thus was gathered a little church of Indian women and half breeds. But there could not be Dakota Christian homes until the line of pride could be broken, which forbade any full Indian man from leaving the life and religion of his race. At length, in 1840, one Simon Anawangmanee, a noted brave, took the daring step, and the test of his sincerity was the adoption of the habits of civilized men, accepting the abuse heaped upon "the man that made himself a woman."—After him others followed until the mission house was the center of a little cluster of Christian homes gathered around a Christian Church. But poor



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On their return the wife leaves her husband and her younger brother, Thomas Longley, just come from the New England home, to commence their log house, while she, with a child of seventeen months, goes on to Lacquiparle, where they had left a daughter. They were nearly there when a party, who were coming out to welcome them, were attacked by Ojibways, and two of them were killed. The murderers escaped, but the Dakotas, who came out from their village, vented their rage upon the missionary party, by killing one of their horses, so that Mrs. Riggs was compelled to walk the remaining four miles in the burning sun of June, carrying her child; and so she came and sank exhausted upon the floor of the "little chamber" where she had "found home" six years before.

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to the tent which served for home until their log cabin should be done. Strong and eager arms press on the work, till on Saturday morning it is nearly ready, and the cheery brother sings at his work:

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In a little while the men went to bathe in the Minnesota River, and in a little while more the husband came back alone. Thomas was drowned. The body, recovered the next day, was brought into the new house, and, as the Sabbath sun went down, was laid "in the same garden of roses, as Thomas termed it only a few days before."

So deeply sacred was that house made to them at the first, and that as sociation must have been a part of the power, by which there came to grow beside it, even in such a morally forbidding soil, a spiritual garden of roses, which made it a double pang for the tender heart to leave it, when called back again in 1846 to Lacquiparle.

Here again the same influence does the same work, until March 3d, 1854, when in an hour the house was destroyed by fire.

The station was removed to Hazelwood, where there arose a village of Christian homes, dwelling in frame and brick houses, and united in a Christian Church, and in a regularly organized civil government, called the Hazelwood Republic, which was formed in 1856, and continued until the crisis of 1862 swept it away, while it prepared greater things.

The beginning of those massacres was on the 17th of August, 1862. That day was the Sabbath, and on it the missionaries with their little flock at Hazelwood united in the sacrament of the Lord's death. On the morrow came the tidings of blood shed, filling the country and coming nearer to them. Their friends, though true, were few and feeble. They could do no more than help them away and bid them God speed on their hopeless journey. And so they set forth a caravan, amounting, finally, to about forty, defenseless, three fourths of them women and children, committing the keeping of their souls to a faithful Creator



And God guided them and guarded them. The first nights were rainy. "The children cried to go home. They were told we had no home. And then came over us the feeling that our life work had been in vain." But the very rain protected them "from the terror by night and from the arrow that flieth by day" and God, who in that day was leading all our nation through the Red Sea, knew how to care for their life-work. A war party went in pursuit of them, but a friendly Indian, Peter Big Fire, went with the war party until he had seen them past the missionary trail. Two years of imprisonment was his reward at the hands of the military commission, a blessing in disguise for him as well as for the rest of the prisoners.

They came near Fort Ridgley on Friday, the day when it was most fiercely besieged. But their messenger went in under cover of the night, and they passed by in safety. The next morning four men who had joined their company, left them. They heard the report of the guns by which they were all killed. But the missionary party passed, for seven days and seven nights, over a hundred miles of open prairie, infested by a savage and maddened foe, lighted by burning dwellings, marked with blood, and not a hair of their heads was damaged.

So the Christian family is on Christian soil again. Its emergence from such a life, through such a crisis, to the great peace and blessings of Christian civilization, suggests what it will be, for a soul, after the labor of life and the struggle of death, to find itself in heaven.

There have been changes in that quarter of a century. The family are no more two, made one in love to God and one another. Eight children have been blessed in it, by a refinement of Christian nurture and culture, which is prepared to grace civilized life, as well as to testify to the grace and truth which had been so long shining in darkness.

The borders of Christian home life, also, are not now a month's journey away, as they were then. Close at hand, at the Falls of St. Anthony, is a manufacturing city, which affords a home for two or three years, and sym-

pathy and help during a long and critical sickness. Then, in 1865, the home is removed to Beloit, in Wisconsin, hundreds of miles further back on the way they come, but still within what was then Indian territory. Yet here they find a Christian college, whose alumni are already preaching the gospel far and wide over the land.

Here again the home is lighted and warmed, and the roses bloom about it again. Home culture goes on within, and kindly Christian influence and sympathies go forth from it—not now without return.

Thus far the family, though changing place and scattered, had not been broken. Here came the call to the wife and mother to go to the permanent home. It came in an illness of a few days, comforted by the tenderest care of a loving family, and the kindest sympathy of Christian friends, and lighted by the presence of the Redeemer. "Very delicious," said she the day before she died, "the taking down of the tabernacle appears so beautiful." At length, on the morning of March 22, 1869, on the morrow after the Sabbath, she entered into Life. As her end was near, she said, perhaps with a wandering mind, "I have neglected the flowers." "What flowers?" asked her husband. "The Immortals."

Had she neglected the immortals? Of her own children, one was a minister of the gospel, another a missionary in China and another a teacher of Freedmen, and the rest either in or preparing for useful or honorable lives.

As regards the other immortals, not of her own household, who had shared the influences surrounding her home, while the fire had consumed the habitations and the whirlwind had swept the people far away, the work was not lost. The seed, which seemed to have fallen into the ground and perished had been springing up wonderfully.

About three hundred of the Dakotas were imprisoned for alleged participation in the uprising, for more than three years; first at Mankato and afterward at Davenport in Iowa. Among them, by the carelessness or justice of man, and by the careful kindness of God, were some Christian men whose conduct should have been honored and rewarded. But their work was in the



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prison. They told their fellows, whose pride was now broken, of the Great Deliverer, and by the next spring more than two hundred of them were counted among the Lord's freemen. Meanwhile a little work went on among their families, who were in camp at Fort Snelling and afterward at Fort Thompson on the Missouri River.

At last the day of release came and the families were again reunited, and the church in the prison was joined to the church in the wilderness, and the united church, numbering about four hundred members, was named appropriately, after its many and strange wanderings, "Ohnehday, or the Pilgrim Church."

In 1869, the eldest son, born in that first little lonely home by the Lacqui-parle, now himself a minister of the word, found at the Santee Agency on the Missouri, in the north east angle of Nebraska, a Christian village of a thousand people, of whom the great majority of the adults are members of the Christian Church, and all of them rapidly coming into the order and culture of civilized life. We have been accustomed to look upon Indian missions with a kind of despair, as a work of duty without blessing. But how many among those that go forth weeping have brought home such sheaves?

But this is not all. The word is springing up in many places along the Coteau des Prairies and on the Missouri, with promise of fruit hardly to be measured, unless it be by the tears that have watered it. It is an inspiring prospect which now opens before the son—that of devoting himself to the completion of the work of his parents, by guiding the education of the people, whom they have begun to rescue, and to whom they have taught the first lessons alike of letters and culture and faith.

Thus wherever there is a true home, a garden springs up around it, and a garden scatters its seeds over the surrounding waste. Those seeds are God's care. If hidden now, they are ready to spring, whenever by sunshine, or, as in this case, by storm, he may prepare their time. So let us not neglect the flowers, especially the IMMORTALS; nor forget those who are dressing and keeping the little gardens of God about

the missionary homes which are sprinkled over the desert world. *For the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.*

#### The Laborer and his Hire.

The New York Tribune has views on the payment of ministers' salaries, which we commend:

That a man whose very work and position demand culture and mental power, and whose employers are most rigorous in exacting constant and fresh evidence that he possesses them, should be sentenced to a condition of penury in middle life and pauperism in old age, simply because he has chosen to devote these his best gifts to his Master's service, is an injustice which no secular code of work and wages would dare to advocate. In almost all Churches there is a lurking sense of shame and delinquency in this matter, and in consequence an effort to atone by gifts, "bees," or donation parties, until finally the old clergyman, no longer able to work, is put upon a superannuated list, and is looked upon as a burden and pensioner ever after.

Now, there is but one way of placing this subject in a common sense light. Either the service a clergyman renders his hearers in the cause of religion ought to be paid for in money, or it ought not. If not, then all sects should adopt boldly the platform of the Friends and one branch of the Baptists, who hold that every man should have a trade or profession, and preach or pray, as the Spirit gives him utterance, without wages. But the objection urged to this system of non-payment is, that a man can not practice surgery or shoemaking through the week, and keep his mind clear for the elimination and forcible urging of higher truth in Sunday's sermons.—Why, then, if the money paid is intended to relieve the preacher's mind from worldly cares, is it, as a rule, so miserable a pittance that he is more tormented than any other man with anxiety from the beginning of his life's work to the end, and would be glad if the chance were allowed him to dose patients or cobble shoes, in order to



help keep his mind at peace and body and soul together? Congregations are apt to argue that a man of God should set his affections on things above, not of this earth, and that he should not lay up for himself treasures which moth and dust can corrupt. But the injunction is given to the man of God, as it appears to us; his parishioners are nowhere ordered to deny him the chance to use the money well or ill; to treat him as a person in a state of nonage or idiocy, of whom they are guardians. The teacher of God's word ought to be His faithfulest steward in doing good with money; at any rate, it is hardly Christian justice to restrict him of his just dues, under the presumption that he is the one man who will not apply them to the highest aims.

The matter will never be set right until each denomination prescribes at least living salaries for its ministers, and in the case of poor Churches helps to pay them. When clergymen who do honest and good work are honestly paid for it, as mechanics or any other professional men are for theirs, they will give better service and be much less apt, we suspect, to "set their affections on things below." It is when there is too little earthly treasures in the chest that we are likely to think most of the moth and rust that can corrupt it. When we are sure of to-morrow's food for wife and children, our thoughts are freer to rise to something higher.

#### HORN-BLOWING BY PROXY.

Our indefatigable missionaries "west of the Big Woods," in Minnesota, spend so much of their time and breath in preaching the gospel that they have none left for blowing their own horns. The result is that we hear little of them, of their arduous labors, their disappointed hopes, and their encouraging successes. As these brethren are so modest, allow me to blow a short blast for them on my own horn. Though it is a modest horn, and though it always makes a modest sound, I hope it will evoke an answer.

These brethren are steadily at work, and the Master gives them his visible benediction. At Diamond Lake a church edifice has been commenced, which will be finished and occupied before winter. Our earnest and faithful missionary, the Rev. J. A. McGowan, who

has charge of this and the Wilmar church, informs me that *three* persons were recently admitted to the communion of the Diamond Lake church.

A church of *ten* members was organized at Wilmar on the 11th of August. On the 21st of August two more were added, and there is a prospect of an early accession of seven or eight more. Measures have already been taken to erect a church building, which, it is hoped, will be completed "before snow flies." The ladies will organize a "sociable," and contribute monthly dues, to purchase Hymnals, a church bell, &c. This little, struggling band, on the confines of civilization in Minnesota, is making great sacrifices to establish there the ordinances of God's house. It will do all it ought to do to secure them, but—and here the horn wishes to be heard—*this little church needs a communion service.* It is more deserving than proud, and it will gratefully accept a second-hand set from any church having one to spare. I earnestly hope that some one to whom this brief appeal may come, may be moved to secure so acceptable and necessary a donation to this weak, struggling, and deserving church on the frontier.

CALVIN.

For the Presbyterian.

#### PRESBYTERIANISM WEST OF THE BIG WOODS.

*Messrs. Editors*—On the evening of the 11th inst. a Presbyterian church of ten members was organized at Willmar, Minnesota, by a committee of the Presbytery of St. Paul, consisting of the Rev. D. C. Lyon, District Missionary for this State; the Rev. A. G. Ruliffson, late District Missionary in the New-school branch; the Rev. D. B. Jackson, of Litchfield; and the Rev. J. A. McGowan, minister on the field. For the want of a more suitable place, the exercises were held at the depot, in the passenger room. For the accommodation of the congregation, rude seats were hastily extemporized with some heavy planks and empty lager beer kegs that happened to be at hand, thus giving rise to the remark from a spectator that "the lager beer trade was supporting the ministry." But, notwithstanding the secular and irreligious character of the surroundings, the exercises throughout were quite interesting and



impressive. There was a good attendance, and the step we took in organizing the church seemed to meet with general favor. Mr. B. Abbott was elected ruling elder.

At the close of the religious services the subject of erecting a house of worship was brought forward. Heretofore Mr. McGowan had been preaching in the passenger car; but as the train now no longer lies over at Willmar, but at Benson, the present terminus of the road, the people of Willmar have no suitable place whatever for holding religious services. In order to start the movement, a building committee of three was appointed, in connection with another committee of five, to solicit subscriptions. It is most earnestly to be hoped that the work will go forward. The work of building a house of worship at this place (Litchfield) has also been begun, and with good prospects of success. This place and Willmar are two flourishing towns, that have sprung up within less than a year on the line of the St. Paul and Pacific Railroad. They are the largest and most important places west of Minneapolis, being situated on the "Big Prairie," west of the "Big Woods." Thanks to the blessing of God upon the labors of a little band of pioneer missionaries, as well as the indefatigable efforts of our District Secretary, the Rev. D. C. Lyon, Presbyterianism has gained a strong foothold in this section of country, from which we hope it will never allow itself to be dislodged. D. B. J.

#### SYNOD OF MINNESOTA.

From the published proceedings of the last two sessions of this body I learn that, at its reconstruction in July last, it contained 76 ministers and 106 churches. These were distributed as follows:—The Presbytery of St. Paul contained 29 ministers and 35 churches; the Presbytery of Winona, 23 ministers and 40 churches; the Presbytery of Mankato, 17 ministers and 24 churches; the Presbytery of Dakota, 7 ministers and 7 churches. This last Presbytery is, I believe, entirely composed of missionaries to the Indians and Indian ministers. Its seven ministers are, Thomas S. Williamson, M. D., S. R. Riggs, John P. Williamson, John B. Renville (Indian), Titus Ichaduze, Artemas Elnamani, and Solomon Tunkansai. It has five licentiates—all, I believe, Indians. Its seven Indian churches reported 628 members, of whom Pilgrim

church, at Santee Agency, contained 315.

The number of churches in the Synod without houses of worship, is 47. Of these, 30 are expecting to build this Memorial year. Fourteen of these are putting up the structures, and six of them are nearly completed. Four churches in cities and larger towns contemplate rebuilding during the present year. These churches will undoubtedly erect large and tasteful edifices. Thus the whole number of churches in the Synod reported as building this year is 34. Five churches are expecting to repair and enlarge during the year. A fine church has been erected during the past year at Duluth, in Minnesota, at a cost of about \$15,000. This church was recently set off to the Wisconsin Synod. These statements show what our brethren up there have already accomplished; and also, in part, what they are doing and propose to do.

**Hastings, Minn.**—The meetings in the Presbyterian Church here, during the Week of Prayer, were, from the first, full of interest, which deepened as the week advanced. Daily meetings were continued nearly three weeks; and, as a result, we received into the church, on the first Sunday in February, nineteen members: fourteen by profession of faith and five by letter. But the full result of the work is by no means measured till we add to this the increased spirituality of the church. Never was the church in as good working order as now. The house is altogether too small for the congregation, and a new building will be commenced with the opening of spring.

I have just spent a week with Bro. Otis, in the First Church in Stillwater, where a good work is now in progress, and expect to go to-morrow to St. Cloud to help Bro. Campbell in meetings there.

H. P. WELTON.

HASTINGS, Minn., Feb. 5, 1874.

Equally rapid progress has been made in Minnesota under the efficient administration of Rev. D. C. Lyon, and in Iowa under the successive administrations of Rev. George R. Carroll and Rev. A. K. Baird. 1879



## SYNOD OF MINNESOTA.

This Synod convened in the First Presbyterian church at Minneapolis, on Tuesday evening, 5th inst. Sermon by the Rev. J. G. Riheldaffer. The Rev. Dr. F. T. Brown, of St. Paul, was made Moderator, and J. C. Whitney Temporary Clerk. The Rev. Charles Thayer was elected Stated Clerk, and J. L. Howell Permanent Clerk.

The committee appointed on reconstruction of the Synod reported as follows:

*Resolved*, That in order to carry into full effect the plan of re-union, the five Presbyteries into which the district now constituted as the Synod of Minnesota has been heretofore divided, be and hereby is divided so as to make but four Presbyteries, to be constituted as follows:

1. *The Presbytery of St. Paul*—Is hereby constituted to consist of the ministers and churches included in Northern Minnesota, excepting St. Louis county—the southern lines of the following named counties forming the southern boundary, to wit:—Goodhue, Rice, Scott, Carver, McLeod, Meeker, Kandiyohi, Chippewa, Lac qui Parle, and Big Stone.

2. *The Presbytery of Winona*—Of the ministers and churches included in south-eastern Minnesota—the northern lines of the following named counties forming the northern boundary, to wit:—Wabash, Olmstead, Dodge, Steele, and Freeborn; and the western lines of the following named counties forming the western boundary, to wit:—Wabash, Steele, and Freeborn.

3. *The Presbytery of Mankato*—Of the ministers and churches included in that portion of Minnesota lying south and west of the above-named Presbyteries.

4. *The Presbytery of Dakota*—Of the ministers and Indian churches included in the Presbytery formerly called the Presbytery of Dakota.

Synod will meet at St. Paul September 29.

The Presbyterian Church in Mankato, Rev. J. B. Little, pastor, has been visited with a gracious outpouring of the Holy Spirit. Over sixty persons have recently confessed Christ.

The church in Bloomington, perhaps better known by the name of Oak Grove, has been equally blessed. This was for a long series of years the pastoral charge of that noble and beloved missionary, Rev. Gideon Pond, who lives to witness the ingathering of his prayerful sowing, and is able to render valuable assistance to his successor, Rev. Jesse L. Howell.

There is special interest in the First Church of Minneapolis, Rev. H. N. Payne's. Rev. H. P. Welton, of Hastings, whose labors at Mankato and elsewhere were greatly blessed, is conducting daily services in that church, and it is hoped that the awakening will become more general.

Within the past quarter of a century forty-eight churches have been established, many of these are without the bounds and across in Minnesota. There is a wealth of precious memories concerning the sainted ministers and elders as the heritage of these brethren now constituting Chippewa Presbytery. There are some living who took part in the pioneer work of this region; names revered, like Father D. S. Lyon, Bradley Phillips, John Hay and Sheldon Jackson, men who built well and whose work abides. And now the once far-western and out-of-the-way Presbytery of St. Paul is a thoroughfare through which the crusades of the nineteenth century are coursing on and on until the north-west is lost in the northeast of Asia. Such seasons and work as this should lead us to pause and measure what we owe to the Boards of Home Missions, Church Erection and Publication, but mainly to the two former.

JOS. W. SANDERSON.

Milwaukee, Wis.



1879  
A NEW HOME MISSION PRESBYTERY.—

The new Presbytery of Red River, authorized by the Synod of Minnesota, held its first meeting at Fargo, Dakota, October 31. It has ten churches under its care. We well remember when that was considered a worthless section of Minnesota. Now it is very prosperous. In our portfolio is a commission, dated June 6, 1859, signed by John McDowell, President, and G. W. Musgrave, Secretary, appointing the editor home missionary for Breckenridge and the region now covered by the Presbytery of Red River, at a salary of \$300. The churches comprising the Presbytery are Fergus Falls, Western and Moorhead, of Minnesota, and Bismarck, Fargo, Eln River, Grand Forks, Turtle River, Forest River and Pembina, of Dakota. The immigration into that section this year must have been twenty thousand, or more, and the prospect now is that next year it will be much larger. From all that region the welfare of souls, the destiny of a vast,



66  
MINUTES

OF THE

Fourth Annual Meeting

OF THE

SYNOD OF ST. PAUL,

HELD AT MINNEAPOLIS,

SEPTEMBER 24-28,

1863.

PRESCOTT. WIS.

LUTÈ A. TAYLOR, PRINTER.

1863.



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## RESOLUTIONS.

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The following resolutions were adopted *unanimously*, by the Synod of St. Paul, at Lake City, Sept. 29th, 1862.

*Resolved*, That this Synod cordially greets the manifestations, in this portion of our land, of a desire among some branches of the Presbyterian Church, for a formal union together, where such union can be effected without a departure from our established doctrine and order. We think the influence of such a union would be important upon the entire population of our country, whose beneficent form of government is copied from that of the Church of God, as illustrated in our ecclesiastical system. We hope that the day approaches when we shall, as one, be enabled to engage more zealously and successfully in labors for the conversion of all nations to the Lord Jesus Christ.

*Resolved*, That with the probability of such a final union, it would be desirable in the meantime, for both the Old and New School General Assemblies to recommend scattered members of their churches to connect with organizations of either branch, especially in the smaller towns and more thinly settled portions of our country.

*Resolved*, That a copy of these resolutions be sent by the Stated Clerk of Synod, to the Synod of Minnesota connected with the New School, and to the General Assembly of our Church.



MINUTES  
OF THE  
FOURTH ANNUAL MEETING  
OF THE  
SYNOD OF ST. PAUL,  
HELD AT MINNEAPOLIS,  
SEPTEMBER 24-28,  
1863.

PRESCOTT, WIS.  
LUTE A. TAYLOR, PRINTER.  
1863.







## MINUTES.

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MINNEAPOLIS, MINN., Sept. 24th, 1863.

The Synod of St. Paul met according to adjournment, in the Westminster Presbyterian Church, at seven o'clock, P.M., and was opened with a sermon by the Moderator, Rev. Wm. Speer, from Ex. 14:15, "Speak unto the children of Israel, that they go forward."

After sermon, Synod was constituted, with prayer by the Moderator.

The roll was made out, and stood as follows, viz.:

### PRESBYTERY OF ST. PAUL.

*Ministers present.*—J. G. Riheldaffer, Charles Thayer, J. C. Caldwell, F. A. Pratt, J. A. McKee, and Robert Strong.

*Ruling Elders.*—G. W. Farrington, of St. Paul, Wm. Holcomb, Stillwater; Jacob Van Doren, Vermillion; Richard Chute, St. Anthony; L. H. Williams, Minneapolis; C. Hinman, Medina; J. E. Cathcart, Rockford.

*Minister absent.*—J. Irwin Smith.

### PRESBYTERY OF CHIPPEWA.

*Ministers present.*—D. C. Lyon, B. Phillips, John Frothingham, James Frothingham, H. B. Craven, George Ainslee, and J. G. Wells.

*Ruling Elders.*—Charles Blackman, of Winona; Wm. Cobban, Chippewa Falls; and W. R. Mercer of La Crescent.

*Ministers absent.*—W. W. McNair, Sheldon Jackson.



## PRESBYTERY OF OWATONNA.

*Ministers present.*—H. Chapin, S. Haslett, W. Speer, and A. H. Kerr.

*Ruling Elders.*—W. B. Henderson, Owatonna; D. Baldwin, Lake City; J. P. Smith, St. Peter.

## CORRESPONDING MEMBERS.

Rev. W. M. Paxton, D.D., Synod of Pittsburgh; Rev. H. A. Humphrey, Synod of N. Indiana; Rev. S. R. Riggs, Synod of Minn.; Rev. James Cochran, Synod of Illinois; Rev. D. H. Palmer, of the Baptist Church; Rev. D. Cobb, of the M. E. Church; Rev. C. C. Salter and Rev. Mr. Seccomb, of the Congregational Church.

Synod then adjourned till to-morrow morning at 9 o'clock. Concluded with prayer.

FRIDAY, Sept. 25th, 9 A.M.

Synod met, and spent a half hour in devotional exercises.

Rev. Charles Thayer was elected moderator, and Rev. Geo. Ainslee and Rev. J. G. Wells temporary clerks.

The minutes of the last meeting of Synod were read.

Rev. F. A. Pratt and Rev. B. Phillips assigned reasons for absence from the last meeting of Synod, which were sustained.

The Moderator announced the following committees:

*Bills and Overtures.*—McKee, Chapin, Craven, Holcomb, and Mercer.

*Judicial Business.*—Phillips, Pratt, and Smith.

*Narrative.*—Speer, Lyon, and Farrington.

*Minutes of General Assembly.*—Riheldaffer, Phillips, and Henderson.

*Devotional Exercises.*—Stong, Williams, and Chute.

*Systematic Benificence.*—Lyon, Caldwell, and Holcomb.

*Finance.*—Chute and Cobban.

*On Record of Presbyteries.*

*St. Paul.*—James Frothingham, Kerr, and Mercer.

*Chippewa.*—Caldwell, Haslett, and Baldwin.

*Owatonna.*—Craven, Strong, and Williams.

Elder W. Holcomb and Rev. Robert Strong were appointed to report the proceedings of Synod to the daily papers of St. Paul, for publication.



1863.]

SYNOD OF ST. PAUL.

5

It was made the first order for this afternoon to hear the free conversation on the state of religion in the bounds of Synod.

It was made the first order for Saturday to hear reports from the committees on the several boards of the church.

St. Paul was chosen as the place for the next stated meeting of Synod.

The committee on church sites reported verbally, and was continued.

The committees on the records of the Presbyteries of St. Paul, Owatonna and Chippewa reported, recommending the approval of the records as far as written. The reports were accepted, and the records severally approved.

The subject of Presbyterial boundaries was taken up and referred to a committee of two from each Presbytery, as follows, viz.: Bros. Speer, Caldwell, Kerr, Lyon, Phillips and Riheldaffer.

The report of this committee was made the second order of business for to-morrow.

The roll was called for the ministers of those churches not represented by elders, to state what means they had used to obtain such representation.

The Stated Clerk was directed to send a telegram to the Synod of Minnesota (N.S.) now in session at Hastings, informing them of the time and place of our next stated meeting, and our desire that they may meet at the same time and place.

The committee on a Synodical College reported verbally, and was continued, with the addition of Elders W. Holcomb, W. R. Mercer and R. Chute.

Synod had recess till 2 P.M.

After recess Synod met. Meeting opened with singing, and prayer by Bro. McKee.

The order of the day, viz., the free conversation on the state of religion was taken up. On motion



members were limited to five minutes each. The roll was called and verbal statements heard from all the members.

Rev. Wm. Speer offered the following resolutions, which were unanimously adopted, viz.:

1st. That this Synod regards with distress and apprehension the amount of Sabbath desecration in many of our towns and villages, and earnestly calls to this subject the attention of both pastors and people. The observation of the Sabbath is the hoop which binds together all the ordinances of religion, and enables them to retain the water of salvation. The anger of God will surely visit any nation or community that sinks into the worse than heathenish state of knowing no God and observing no times or acts of worship.

2nd. That this subject should be often and earnestly remembered in the pulpit, at the prayer meeting, at the family altar, and in the example and personal influence of each servant and follower of Christ. Parents should especially guard and admonish the young, and endeavor to train them regularly to observe the duties enjoined by their Creator and Savior, and strive to make the Sabbath a day of sanctified instruction and enjoyment.

3d. We cordially sympathize with the proposal to hold at Minneapolis, in June next, a convention of all who desire to see the Lord's day properly observed, and we desire that full representations be present of those connected with our own branch of the church.

Synod then adjourned, to meet to morrow morning at 9 o'clock. Concluded with prayer.

SATURDAY, Sept. 26th, 9 A.M.

Synod met and spent a half hour in prayer and other devotional exercises.

The committee on bills and overtures reported on overture No. 1, being a communication from Rev. S. Jackson, in behalf of the Christian Commission. The overture and report were put upon the docket.

Also on overture No. 2, being an anonymous question, "What constitutes a working church, and how shall our churches be made such?" The committee recommend the following reply, viz.

A working church is one in which every officer and member, filled with the spirit of Christ, is constantly at the post of duty. "How shall our



churches be made such?" By the proper study and ministration of the truth, and by believing prayer to God for his blessing.

The overture and report were docketed.

Bro. McKee presented the report of the committee on domestic missions, with the recommendation.

That we endeavor to procure the services of a suitable itinerant to operate within the bounds of Synod for one year at least. It is believed a support can be procured. And this Synod pledges itself to raise one hundred and fifty dollars towards this object.

The report was accepted, discussed at length, adopted, and placed on file.

On motion of Bro. Strong it was

*Resolved*, That a committee of one from each Presbytery be appointed to secure the services of a missionary to itinerate in the bounds of Synod and to secure the funds for his support; and that said committee report a plan for collecting the one hundred and fifty dollars pledged to the object by the Synod itself.

Bros. Strong, Speer, and Jackson, were appointed as such committee.

Bro. Speer moved that in view of the depressed condition of the cause of domestic missions in the bounds of our church, a special representation be addressed to the board from this Synod, covering one of its most important fields, with the view of awakening a deeper interest in the subject. The motion prevailed, and Bros. Speer, John Frothingham, and Smith were appointed a committee to prepare such a representation.

Bro. Ainslee presented the report of the committee on foreign missions, which was accepted, adopted, and placed on file.

Synod had recess till 2 p.m., concluded with prayer.

After recess Synod met and opened with prayer.

Bro. Caldwell presented the report of the committee on the board of church extension; Bro. Phillips that on the board of education; Bro. John Frothing-



ham that on the board of publication; and Bro. Lyon that on the disabled minister's fund.

These reports were severally adopted and placed on file.

Bro. Riheldaffer presented the report of the committee on the minutes of the General Assembly, which was accepted, amended, and adopted as follows, viz.:

1st. The action of the assembly on the week of prayer, commencing January 3d, 1864.

In view of the blessed results to the churches themselves that have observed the week of prayer in former years, and of the great object to be sought from the Head of the Church, viz., the conversion of the world,—Synod recommend to all our churches the earnest and faithful observance of the week appointed; to our ministers, that proper and timely notice be given to the churches, so that the people of God may come to that season of prayer with preparedness of heart to seek the outpouring of God's spirit.

2nd. On the subject of Systematic Benevolence.

*Resolved*, That in our judgment the plan of systematic benevolence, relied on for the support of the churches' enterprises, has proved insufficient of itself to bring out the resources of the church for the world's conversion.

*Resolved*, That the church needs additional efforts to inaugurate and keep in motion the plan of systematic benevolence; that in the want of such efforts, we find one cause of the languishing condition of the Board of Domestic Missions. We would urge upon the assembly the pressing wants of the Domestic Missionary field; the wide door of usefulness open to our church; the many fields inviting us to enter; and the laborers standing idle while the church has abundant means to employ them all. And in view of these things, would most earnestly request the Assembly, through its Board of Missions, to increase such means as shall serve to arouse the church to the importance of this vital cause.

The committee on presbyterial boundaries reported, recommending

That the church of St. Peter should be transferred from the Presbytery of Owatonna to that of St. Paul; and the Church of Forest from the Presbytery of St. Paul, and the Church of Rochester from the Presbytery of Chippewa, both to the Presbytery of Owatonna; so that the Presbytery of Owatonna shall embrace the counties of Olmstead, Dodge, Steele, Waseca, Wabashaw, Goodhue, and Rice.

The report was accepted and the recommendation adopted.

Rev. A. H. Kerr and Elder J. Van Doren obtained



leave of absence from the remainder of this meeting of Synod.

It was ordered that the narrative of the state of religion in the bounds of Synod be read in the Synodical prayer and conference meeting to-morrow at 3½ P. M.

Synod then adjourned to Monday morning at 8½ o'clock. Closed with prayer.

MONDAY, Sept. 28th, 8½ A.M.

Synod met and was opened with prayer, The other devotional exercises were interspersed with the business of Synod.

The minutes of this meeting of Synod, thus far, were read.

Rev. D. H. Palmer, Agent of the American Tract Society of New York, addressed the Synod in regard to said society.

The narrative, as read yesterday by appointment, was taken up, amended, adopted, and ordered to be placed on file.

The committee appointed to address the domestic board reported. The report was after amendment adopted and ordered to be placed on file. Synod directed that a copy of it be offered for publication in the Home and Foreign Record, Presbyterian, Standard, Banner, and Presbyter.

Synod ordered the words, "Each Presbytery shall furnish a written narrative of the state of religion within their bounds," &c., to be stricken from the standing order on page 5th.

On motion of Elder R. Chute, it was

*Resolved*, That the chairmen of committees of each Presbytery be directed, one month before the time appointed to take up collections for each board, to inform each pastor or stated supply, or vacant church,



within its bounds, that it is their duty to obey the injunction of the General Assembly and take up such collections.

The committee on systematic beneficence reported, recommending that at the meeting next year a sermon in behalf of domestic missions be preached before Synod on Sabbath evening, Bro. McKee to be the preacher and Bro. Jackson his alternate: the other boards to be reported on by their committees as heretofore. Adopted.

The Moderator appointed committees on the boards for next year as follows, viz.:

*Foreign Missions.*—Speer, Ainslee, and John Frothingham.

*Domestic Missions.*—Jackson, McKee, and Phillips.

*Church Extension.*—Riheldaffer, Wells, and Chapin.

*Education.*—Strong, Craven, and Wells.

*Publication.*—James Frothingham, Pratt, and Lyon.

*Disabled Ministers' Fund.*—Hastlett, Caldwell, and McNair.

Overture No. 1, with the report of the committee thereon, was taken up. The recommendations of the committee were adopted as follows, viz.:

This Synod, feeling the importance of some suitable direction to the liberality of our churches in administering to the physical and spiritual wants of the soldiers, take pleasure in recommending the United States Christian Commission, as an agency in this good work, worthy of their liberal contributions.

We also recommend to our churches and church members, to form and aid in forming Soldiers' Aid Societies, to be auxiliary to a branch of the U. S. Christian Commission, to be located at St. Paul; whose first business it shall be to attend to the physical and spiritual wants of the soldiers from our own States, and especially those on duty within the bounds of our States, and on our frontier; and until such Branch Society is formed, it is recommended that they act under the direction of the Parent Society.

We further recommend the ministers and laymen of our church to give their voluntary labors to this object, where opportunity offers, and where it can be done consistently with other obligations.

We are gratified to learn that a box of the books of our Board has been tendered for use in this direction, by Dr. C. O. Waters, agent of the Board of Publication. With pleasure we accept the offer, and request Bro. A. H. Kerr, Chaplain of the Ninth Regiment Minnesota Volunteers, to take charge of the same, and distribute accordingly.

Overture No. 2, and the report of the committee



thereon, were taken up and laid over to be considered and discussed on Friday evening of the sessions of next year.

On motion of Bro. Speer, Rev. J. G. Riheldaffer and Elder G. W. Farrington and R. Chute were appointed a committee to memorialize the Legislature of the State of Minnesota, to so alter the laws in relation to marriage as to require the proposed husband to procure a license, authorizing the proposed marriage, as is practised in several States of this Union.

The thanks of Synod were unanimously tendered to the people of Minneapolis and St. Anthony for their generous hospitality to all in attendance upon our meetings; to the St. Paul & Pacific Railroad Company and the La Crosse & St. Paul, and the Minnesota Packet Companies, for passing members and their families at half fare; to our reporter and his assistant; and to the publishers of the St. Paul papers for the daily reports of our proceedings.

The following resolution was offered by Elder R. Chute, and adopted unanimously, viz.:

*Resolved*, That the Synod rejoices in the progress made by the government of the United States in the good work of putting down the great rebellion, as evidenced in recent victories; that our sympathies are extended to our wounded soldiers and those mourning the gallant dead; and that we will continue to pray to Him who has the destinies of nations in his almighty hand, to vouchsafe to us a speedy, safe, and honorable peace, that will preserve our beloved Union, and be for his honor and glory, and the highest good of all men.

The stated clerk was directed to publish in pamphlet form the minutes of this meeting of Synod, and send one copy to each pastor, stated supply, missionary, and church session in our bounds, and also to each subscriber in proportion to his subscription; also to ascertain the cost of publishing the minutes of the former meetings of Synod, and report next year.

The minutes of to-day were read.



Synod then adjourned to meet in the Central Church at St. Paul, on the last Thursday in September, 1864, at 7 o'clock P. M. Closed with singing, prayer, and the apostolic benediction.

CHARLES THAYER,

Moderator and Stated Clerk.

J. G. WELLS,  
GEO. AINSLEE. } Temporary Clerks.



## M I N U T E .

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The following Minute was adopted by the Synod of Minnesota, at Hastings, Sept. 26th, 1863.

Your committee to whom was referred the communication from the Synod of St. Paul, in session at Lake City, Sept. 29th, 1862, and also a dispatch from the same Synod now in session at Minneapolis, received yesterday, would respectfully report, recommending the adoption of the following.

*The Synod of Minnesota, in fraternal greeting, to the Synod  
of St. Paul.*

We most gladly witness the growing interest manifested in both our branches of the Church respecting the present cultivation of fraternal feeling and desire for harmonious working and ultimate practical union, that will restore us all to that unity of action which our unity of faith and polity seem to justify us in hoping for.

And we too, "hope that the day approaches when we shall as one, be enabled to engage more zealously and successfully in labor for the conversion of all nations to the Lord Jesus Christ."

We exchange congratulations with you on the position already attained by our respective General Assemblies touching this subject; and express the hope that what has been done in this direction is but the beginning of good yet to come.

We deem it desirable so to work on this field, that there shall be no conflicting church interests, and to this end would recommend a mutual understanding among the ministers and brethren of our respective branches of the Church, in the organization and support of churches in this missionary field. And we would unite in recommending "the scattered members of our churches to connect themselves with either branch, especially in the smaller towns and more sparsely settled parts of our country."

P. S. Our Synod had chosen its place of meeting, before the receipt of the dispatch, but reconsidered the vote and selected the House of Hope, St. Paul, that we may meet together.



# PUBLIC

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**Divine service will be held in  
evening, at 8 o'clock. Sermon  
Rochester, Minn. Rev. D. C.  
ted to be present. We propose  
this place, on the corner of 3d  
God's blessing and your assistance  
ted and ready for use this fall  
who feel any interest in the matter  
their contributions and their presence  
to give us their encouraging presence**

**Waseca News Print.**



# MEETING!

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Philbrick's Hall this (Tuesday)  
by Rev. Sheldon Jackson, of  
Lyon, of St. Paul, is also expect-  
to erect a church building in  
street and Lake Avenue. By  
once we hope to have it comple-

All the citizens of Waseca  
atter and are willing to aid us by  
ayers are earnestly requested  
esence this evening.

**J. G. PATTERSON.**







## FIRST PRESBYTERIAN CHURCH.

### Historical Sketch of the First Presbyterian Church of La Crescent.

Prepared for THE WORKER, by Miss Effie Brant.

The earliest religious service held in the village of La Crescent was a Presbyterian service. The exact date cannot now be ascertained, but it was early in the summer of 1856. Rev. Samuel G. Lowry, while emigrating farther west, camped here to spend the Sabbath, and conversation with some of the early settlers disclosed the fact that he was a minister and he was requested to hold a service. He consented and seats were hastily arranged under the shade of a large tree, which was for many years after known as the "Presbyterian oak," a sermon was delivered and the religious history of La Crescent began.

Rev. Benj. Dorrance, a nephew of Col. W. R. Mercer, spent a part of the summer of 1857 in the place and preached an occasional sermon. He afterward located in Minneapolis and was the first minister of Westminster church. In the same year Elder Spencer Carr, a Baptist minister took up his residence here and held quite regular services in the brick school house, until his removal from the place in 1861, but he made no special effort to organize a church.

In 1858 Rev. D. C. Lyon, Synodical Missionary for Wisconsin, visited La Crescent and was requested to procure and send a Presbyterian minister. At a second visit from Mr. Lyon in the same year an informal meeting was held and it was resolved to build a Presbyterian church and \$800 was subscribed for that purpose; but owing to financial disturbances, none of it became available.

Previous to this Mr. D. Cameron had corresponded with Rev. Edward D. Mill who had just organized the House of Hope Church at St. Paul and was then its pastor; he had also corresponded with Rev. P. H. Fowler of the First Presbyterian Church of Utica, N. Y., and with Rev. Mr. Spees of Spring Street Church, Milwaukee, and efforts had been made to secure a minister. Col. Mercer had also made an ineffectual effort to secure the services of a man in Fond du Lac.

At the semi-annual meeting of the Presbytery of Winnebago at Weyauwega, Wis. July 1, 1859, Mr. Lyon met the Rev. Sheldon Jackson, of the Presbytery of Albany, who was looking for a field of labor. The matter was brought before Presbytery and Mr. Jackson was directed to visit the field and should he see his way clear, remain there. The Committee of Missions were instructed to apply to the Board of Domestic Missions for an appropriation of \$300 toward his support. On Sunday, July 31, 1859, Mr. Jackson held his first service, preaching in the brick school house. The latter part of the following month his family took up their residence here.

On Wednesday, Dec 28, 1859, Rev. D. C. Lyon, Rev. Sheldon Jackson and Elder G. Prentiss Committee of the Presbytery of Chippewa, proceeded to the organization of "The First Presbyterian Church of La Crescent." The order of services was held as follows: Invocation, Rev. Sheldon Jackson, Scripture Reading Ps. 84., Prayer, Rev. Spencer Carr, Sermon by Rev. D. C. Lyon.

The following persons were then organized into a visible Church of the Lord Jesus Christ: Mrs. Augusta J. Mercer, Mrs. Mary V. Jackson, Mrs. Ruanna D. Burton, Mr. Daniel Cameron Sen., Mrs. Jannette Cameron, Dr. A. J. McCurdy. Thus was effected the first religious organization in the village.

The church held their first communion service on Sunday, Jan. 1, 1860.

On Monday evening June 11th 1860 the first trustees were elected viz: Wm. R. Mercer, Wm. H. Lapham and Edmund Evans. On Wednesday eve, June 13th the first prayer meeting was held at the residence of Col. Mercer. On Tuesday Aug. 21st the communicants met at the same place and Wm. R. Mercer and Edmund Evans were unanimously elected to the eldership, and on Sunday, Sept. 9th they were ordained and inducted into office.

The second week of Jan. 1861 was observed as a week of prayer and services held every evening at private houses.



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In April 1861 a subscription paper was circulated to secure funds toward the erection of a house of worship. In July 1861 Thos. McRoberts as trustee of the La Crescent Town Site Co., gave to the church the lot on which the building stands and deeded it to the "Trustees of the General Assembly of the Presbyterian Church in the United States of America."—in accordance with the requirements of the General Assembly in every case in which it gave aid. Tuesday July 9th Mr. William Harris and his son began hauling stone for the foundation of the church building and on the 11th they first broke the ground. The contract for the erection of the building was given to Mr. John Mumm. He commenced work the first week in August and completed the carpenter work with the exception of seating (which was done the following spring) about the 1st of Oct. Liberal aid was received from abroad toward the erection and furnishing of the church for which a resolution of thanks was adopted at a session meeting. A gift of \$200 from Thomas Henderson and others of Natchez, Miss., is worthy of notice, when it is remembered that this occurred during the heat of the Rebellion. Smaller sums of money were received from the Presbyterian Churches of Amsterdam and Esperance, N. Y. and Macomb and Galesburgh, Ill., and \$150 from the Board of Church Extension. Mrs. Sam C. Jackson gave the Pulpit Bible, Mrs. Wood of Chicago, the Hymn-book, Mrs. Charles Matthews the sofa, Miss Mary Brown and ladies of Amsterdam, N. Y., forty yards of carpeting, and Miss Augusta Dorrance of Wilkesbarre, Pa., the communion service. The bell, which was hung in the winter of 1862, was the gift of Messrs Enders and Voorhees of Montgomery Co., N. Y.

On Thursday April 24, 1862 the Presbytery of Chippewa, held its annual spring meeting in this village. The opening sermon was preached by Rev. D. C. Lyon from I Cor. 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ." This constituted the first religious service in the new house of worship. On Sunday morning April 27th it was publicly dedicated to the service of Almighty God. Rev. James Frothingham conducted the opening services and the sermon was preached by Rev. Wm. W. McNair, from Ps. 84:1—"How amiable are thy tabernacles, O Lord of hosts!" A collection to cancel the final

indebtedness was taken up and Rev. Sheldon Jackson offered the dedicatory prayer, after which the sacrament of the Lord's Supper was administered.

On Sunday, May 4th. the regular services of the church were inaugurated by a sermon from Rev. S. Jackson. The text was II Chron. 6:15 "But will God in very deed dwell with men on the earth? Behold heaven and the heaven of heavens cannot contain thee; how much less this house which I have built."

In the spring of 1864 Mr. Jackson feeling that his time could be more profitably employed elsewhere removed to Rochester, Minn., where he had organized a church while on a missionary tour in company with Elder Mercer, in Jan. 1861. Mr. Jackson was a natural pioneer and his zeal in the work of church extension into the regions beyond is well known. He was an earnest, active Christian, and to his abounding faith, untiring energy, and dauntless courage this church owes, under God, its existence.

Rev. Benj. Mills, a resident of the village for several years beginning with 1861, preached occasionally, though not regularly employed by the church.

Soon after Mr Jackson's departure Rev. Mr. Parrott supplied the pulpit for one year. He was succeeded by Rev. S. Morton Pierce who remained about eight months.

In the autumn of 1866 Rev. Jas. H. Marr came and preached about the same length of time. On the first Sunday of July, 1867, Rev. J. H. Carpenter began his labors in this field and continued them faithfully and successfully until his removal in Jan. 1870. Special meetings were held during the month of March 1869, and many added to the church.

Samuel H. Murphy, then a student of Chicago Theological Seminary, spent the vacation months of 1870 in La Crescent and very acceptably ministered unto the people. In Dec. 1870 Rev. James Marr took charge of the Church and remained about one year. He was followed by Rev. D. W. James who began his labors as stated supply on the second Sunday of May 1872 and continued them until May 1873. On the 17th of Nov. of the same year Rev. J. C. de Bruyn Kops, who had just returned from missionary work in Western Africa, came to this place and labored faithfully until Jan. 1875 when he removed to another field.

In Sept. 1874 the Presbytery of Southern Minnesota convened in the church.

June 20, 1875 the system of Rotary Eldership was adopted and Edmund Evans, Thos. Donald and John S. Harris elected. They have since been re-elected and are the present elders.



After the departure of Rev. Kops the pulpit was vacant until the coming of Rev. J. Moore in Sept. 1876. He remained one year and was succeeded by Rev. Wm. G. Westervelt who became stated supply of the church in May, 1878 and continued with us one year.

Rev. J. H. Carpenter returned to this field in 1879 and resumed his labors on the first Sabbath of August. The following winter Rev. Robert Smith of St. Paul assisted the pastor in special meetings and twelve additions were made to the membership.

In April 1881 the Presbytery of Winona held their spring meeting in this church. Rev. Carpenter closed his labors with the Church of La Crescent, preaching his farewell sermon on the 4th Sunday of Aug. 1881.

R. R. Marquis, a student of Allegany Seminary spent the vacation months of 1882 in this place and held regular services. D. D. Allen a student of the same Seminary, having received a commission from Presbytery to supply this pulpit for four months, began his services in May and concluded them in Aug. 1883. Rev. F. Byllesby was then engaged as stated supply for one year from Sept. 1883. The church having been without regular supply for one year, Rev. J. C. Caldwell

*For end of article see  
back of preceding column*

## OUR CONTRIBUTORS

### REMINISCENCES OF THE PRESBYTERY OF WIS- CONSIN.

In July, 1845, the Rev. Thomas Fraser came to Wisconsin, (then a territory), and commenced his labors as a missionary at large, exploring the field. The Rev. M. A. Fox came in August of the same year, and located near Madison. These brethren first became acquainted at a meeting of the Congregational Convention, held at Prairie du Lac (now Milton) in the following winter, and being in full sympathy with each other, they soon met for consultation at the log cabin of Mr. Fox. They determined, *Deo volente*, upon flinging the Presbyterian banner to the breeze, and rallying to the good old standard the friends of the time-honored symbol of our faith. Having taken their stand, they at once encountered determined opposition. They were regarded as intruders, having no warrant for distinctive operation, and were coolly informed that Wisconsin was not the soil in which Presbyterianism would flourish.

Nothing daunted, however, they kept on in the course upon which they had determined, and had a thorough experience of the influence which dictated the policy to be observed towards them, as publicly announced, "Let them severely alone." We mention this not in any feeling of unkindness towards brethren who have since taken a very different position, but as a historical fact showing the difficulties under which the early planting of the Presbyterian Church in Wisconsin was attended.

Mr. Fraser found at Prairieville (now Waukesha) an opening. He preached there and was well received (as, indeed, he uniformly was as a preacher), and found an educational enterprise inaugurated under a Mr. Eli Root. He took hold of it, and induced Prof. J. M. Sterling to come on from Princeton and push the interests of the embryo college.



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Mr. Sterling, with great zeal and self-denial, identified himself with the Institution until he was called to a more important position in the University of Wisconsin, which for many years he has filled with great credit and wonderful success.

The Rev. A. L. Lindsley was the next Presbyterian minister in the field. He came to Prairieville and established the Presbyterian church there, ordaining Mr. E. Root as one of the elders.

Mr. Pratt, an aged minister, resided near Palmyra, with relatives. He, with Fraser, Fox, and Lindsley, were constituted "The Presbytery of Wisconsin" by the General Assembly in May, 1846.

The Presbytery met, by the direction of the Assembly, at Prairieville, and was opened with a sermon by Rev. Mr. Pratt. The Presbytery received Elias Peck, Cyrus Nichols and Daniel Smith, and subsequently ordained John W. Sterling.

Rev. John M. Buchanan came to Milwaukee in 1846, and commenced laboring under most discouraging circumstances. He found, however, some congenial friends, who stood by him, amongst whom were Mr. Silas Chapman and Hon. William P. Lynde. The difficulties, however, were so formidable that had to be encountered, and the progress so apparently slow, that good old Dr. McDowell—then the fact totum of our Board of Missions—became discouraged, and thought it doubtful policy to expend so much labor and money when the prospects of success were so slight. (The expenditure was \$600—Mr. B.'s salary.)

Presbyterians, however, are historically firm. We came to work and build up, and not to flee. We could not agree with the good old father, although we all revered him. He yielded the point. Mr. Buchanan remained, and his long and successful pastorate testified to his fidelity, wisdom, talent, and unselfish devotedness.

Mr. Fraser, our missionary pioneer, was indefatigable in his labors, traveling hundreds of miles on horseback, and looking after the general interests of the cause. He preached for a while at Port Washington, afterwards at Decatur, in Green county, now represented in Brodhead. From overwork and exposure his health gave way, and he reluctantly left Wisconsin for a milder climate. He is now in California, engaged in the same work to which he gave his energies in Wisconsin, honored and beloved by his brethren, as he was here.

Very dear to us are the memories of those early days; very dear the associations of our early history; very dear the ties that still bind us to those loved brethren with whom it was our privilege to coöperate in laying the foundations of the Presbyterian Church in Wisconsin.

Mr. Lindsley is at Portland, on the Pacific, a distinguished and useful man. Mr. Pratt has been taken to his rest. Mr. Fox alone remains of the old guard that formed the Presbytery of Wisconsin. After a little we were reinforced by the addition of H. M. Robertson, D. C. Lyon, B. Phillips, and W. W. Mc. Nair. We found Dr. Cargen (a Scotchman) and put him to work at Cambridge, Wis., where he labored faithfully for years, and where his dust now rests.

The first meeting of the Presbytery at Cambridge was in the cellar of Dr. Cargen's house, which also served as the parish church. There Fox and Lyon organized the church of Cambridge and first administered to them the sacrament of the Lord's Supper; and there Dr. Cargen preached for years—the unselfish, devoted pastor of an attached flock, to whom his memory is still dear.

The Presbytery of Wisconsin then



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embraced the whole of Wisconsin and part of Northern Illinois. We organized the church of Lynn and Hebron and installed Dr. Smith as its pastor, also the church of Woodstock and ordained and installed R. K. Todd. Our numbers having so increased, and our work enlarging, it was deemed expedient to divide. At first the matter was postponed, so strong was the attachment of the brethren for each other; but finding it impracticable to remain as we were and fully meet the demands upon us, we consented to separation, when the Presbytery of Dane and the Presbytery of Winnebago with what remained of the Presbytery of Wisconsin, were erected into the Synod of Wisconsin.

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"Father Lyon," Synodical Missionary of Minnesota, desires to know the address of one of his old ministerial "boys," and wishes us to answer through the columns of THE WEEKLY, which we do, to-wit: Rev. J. G. Patterson, London, Ohio. Of the remainder of those on or near the W. and St. P. R. R.: old Father Thompson, of Mankato, has gone to his rest; Brother Wilson, of Owatonna, is down in Indiana; Gage, of Kasson,—two lots in Kasson, cheap! see "Bargains!"—is in Ohio; Dr. Gray's "Little Sheldon Jackson," of Rochester, is in Denver, or among the "Rockies," watering his missions; Cunningham, of Rushford, is in Iowa; while Rev. D. C. Lyon, "the noblest Roman of them all," had just left Winona in those days to become the honored "Pope" of the Presbyterian family in Minnesota. Mr. Kerr, of St. Peter, and Brother Savage, known to the readers of THE WEEKLY, with their worthy chief, are all that remain of that band on that portion of the Minnesota field.



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The Chicago "Interior" Oct-8, 1908

—The simplest and yet profoundest tribute of admiration that friendship can pay to a friend is the unaffected desire to make the friend known to others—the spontaneous sense that as many people as possible ought to have the joy of entering into the appreciation of his personality. So  
REV. JAMES FROTHINGHAM feel the workers who make The Interior, as they join to introduce from the cover of this issue a friend of theirs. Introducing Mr. Frothingham affords one the satisfaction of having in a most direct way preached the gospel—not a gospel of sanctimony and piety by any means, but a gospel of radiant cheer and transparent good will. For it would take dull eyes and a stupid heart indeed to make a man blind to the illuminated missal of this life. Its sweetness and wholesomeness and simplicity make one think of a beautiful array of the finest Bible texts—the verses about the light on a candlestick and the salt that has its savor in it and the leaven hid in the meal. And as the years increase on his head, one cannot help recalling too the many places where the Bible says splendid things about old age—especially about bringing forth fruit in old age. It's safe to affirm that the most hopeless search on earth would be to look for a man who has ever known Mr. Frothingham without loving him. He was born in Johnstown, New York, seventy-four years ago. Graduating in course from Union College and Princeton Seminary, he was ordained in 1857, and the same year was married to Miss Chloe D. Hazeltine, his still living companion. His first two years of ministerial life were spent among the Choctaw Indians in Indian Territory. His health broke there, and he went to Minnesota as an invalid, but even in ill health he organized three churches and built two church houses in that state. In 1865 he organized the church at Lansing, Iowa, and continued for fourteen years its pastor, building, of course, a house of worship for the congregation. Pastorates at Manchester, Iowa, and Morrison, Illinois, followed, and in each of those towns also a fine church building remains as part of the record of his service. In 1889 Mr. Frothingham joined Chicago Presbytery, being installed at Waukegan. Subsequently he served in the Ninth church and at Harvey. Since 1892 he has been the stated clerk of Chicago Presbytery, and of late years that duty has been so heavy as to preclude any regular pastoral work. Nevertheless few men in the presbytery preach more constantly, for Mr. Frothingham is in unfailing demand as a supply for vacant pulpits. The affection of the whole presbytery for its clerk is a rarely beautiful loyalty. Years ago a discriminating college conferred on Mr. Frothingham the degree of doctor of divinity, but he has never consented to have the title applied to him, and out of consideration for that feeling on his part the use of it is omitted in this connection.





REV. JAMES FROTHINGHAM















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# MINUTES

OF THE

# SYNOD OF MINNESOTA,

IN SESSION AT

MINNEAPOLIS JULY 5TH AND 6TH, 1870,

AND

ST. PAUL, SEPT. 29TH TO OCT. 3D, 1870.

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REV. S. R. RIGGS, MODERATOR.

" JOS. B. LITTLE, TEMPORARY CLERK.

" J. L. HOWELL, PERMANENT CLERK.

" CHARLES THAYER, STATED CLERK.

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ST. PAUL:

OFFICE DISPATCH PRINTING COMPANY.

1870.



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## EXTRACTS

From the Minutes of the GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA: in session at Philadelphia, June 3d, 1870. Pages 91 and 96.

"The order of the day, viz: THE ENABLING ACT, was then taken from the docket, amended and passed, as follows:

*Resolved*, That in order to carry into full effect the plan of Re-union, the fifty-one Synods, into which the Presbyteries of this church are now distributed, be, and they are hereby so arranged as to make but thirty-four Synods, to be constituted as follows:

1. The Synod of Long Island is hereby constituted; to consist, &c.

[Omission of five pages.]

27. The Synod of Minnesota is hereby constituted; to consist of the Presbyteries and parts of Presbyteries included within the State of Minnesota, (except the county of St. Louis,) and also the Territory of Dakota: to meet on the fifth day of July, 1870, at 8 P. M., in the First Presbyterian Church of Minneapolis, Minnesota, and to be opened with a sermon by the Rev. J. W. Ray, or in his absence, by the Rev. J. G. Riheldaffer; and the Synod of Minnesota is hereby declared to be the legal successor of the Synods of Minnesota and St. Paul, and as such entitled to all the rights and franchises, and liable to the performance of all the duties of those Synods."



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# SYNOD OF MINNESOTA.

## MINUTES OF MEETING AT MINNEAPOLIS.

MINNEAPOLIS, MINN., 8 P. M., July 5th, 1870.

The Synod of Minnesota met, pursuant to the order of the last General Assembly, in the First Presbyterian Church, and was opened with a sermon by the Rev. J. G. Riheldaffer, from Phil. 2: 11.

After sermon the Synod was constituted with prayer.

The Roll was made out and is as follows, viz:

### PRESBYTERY OF MANKATO.

*Ministers Present*—Samuel G. Lowry, Jenkin Jenkins, Theophilus Lowry, Moses N. Adams, R. McQuesten, A. P. Bissell, S. D. Westfall.

*Elder*—A. D. Seward, of Mankato.

### PRESBYTERY OF MINNESOTA.

*Ministers Present*—J. C. Whitney, G. H. Pond, A. G. Ruliffson, J. Q. Hall, E. B. Wright, J. W. Flint, Thomas Campbell, A. H. Carrier, O. H. Elmer, J. Mattocks.

*Elders*—W. L. Wilson, of House of Hope Church, P. L. Hatch, of Minneapolis 1st, and D. W. Ingersoll, of St. Paul 1st.

### PRESBYTERY OF WINONA.

*Ministers Present*—J. L. Howell, J. W. Hancock, Delos E. Wells.

### PRESBYTERY OF ST. PAUL.

*Ministers Present*—J. G. Riheldaffer, Charles Thayer, J. H. Hunter, E. V. Campbell, James Cochran, John M. Brack, F. T. Brown, D. D., D. B. Jackson, Isaiah Faries, G. W. Jackson.

*Elders*—L. H. Williams, H. P. Van Cleve, E. C. Smith, John D. Evans, R. Rowley, J. C. Ellison, Robert Hatfield, T. H. Graham, T. D. Simonton, Dana A. King.

### PRESBYTERY OF SOUTHERN MINNESOTA.

*Ministers Present*—D. C. Lyon, S. Hazlett, H. L. Craven, W. S. Wilson, R. H. Cunningham, R. B. Abbott, H. W. Todd, J. T. Killen.

*Elders*—J. W. Smith, Joseph Hahn.

### PRESBYTERY OF CHIPPEWA.

*Minister Present*—Joseph M. McNulty.



Rev. F. T. BROWN, D. D., was elected Moderator, and Rev. J. C. WHITNEY, Temporary Clerk.

The following committee, consisting of one minister and one elder from each Presbytery, was appointed to present a report upon the boundaries of the Presbyteries within the limits of the Synod, viz :

<i>Presbyteries.</i>	<i>Ministers.</i>	<i>Elders.</i>
Mankato,	R. McQuesten,	A. D. Seward.
Minnesota,	A. G. Ruliffson,	W. L. Wilson.
Winona,	D. E. Wells,	
St. Paul,	Charles Thayer,	H. P. Van Cleve.
Southern Minnesota,	D. C. Lyon,	J. W. Smith.
Chippewa,	Joseph M. McNulty,	

Rev. Dr. Brooks, of the Minnesota Conference of the Methodist Episcopal Church, and Rev. I. W. Monfort, of the Synod of Indiana, being present, were invited to sit as corresponding members.

The hearing of the report of the committee on Presbyterian boundaries was made the first order for to-morrow morning, after devotional exercises.

Synod adjourned to meet to-morrow morning at 8½ o'clock, to spend the first half hour in devotional exercises.

Closed with prayer.

8½ A. M., JULY 6TH, 1870.

Synod met according to adjournment, spent the first half hour in devotional exercises under the direction of the Moderator.

The first order of the day was suspended for the purpose of electing clerks.

Rev. CHARLES THAYER was elected Stated Clerk, Rev. J. L. HOWELL Permanent Clerk, Rev. E. B. WRIGHT, Temporary Clerk, in place of Rev. J. C. WHITNEY, excused.

It was voted that the first order of business, after hearing the report of the committee on Presbyterian boundaries, be to hear the Rev. Dr. Brooks, as delegate from the Methodist Conference of Minnesota.

The committee on Presbyterian boundaries reported the following paper, which was adopted unanimously, viz :

*Resolved*, That in order to carry into full effect the plan of Re-union, the five (5) Presbyteries into which the district now constituted as the Synod of Minnesota has been heretofore divided, be, and hereby is, divided so as to make but four (4) Presbyteries, to be constituted as follows:

1. The Presbytery of St. Paul is hereby constituted; to consist of the Ministers and Churches included in Northern Minnesota, (excepting St. Louis county) the southern line of the following named counties, forming the southern boundary, *to-wit* : Goodhue, Rice, Scott, Carver, McLeod, Meeker, Kandiyohi, Chippewa, Lac qui Parle, and Big Stone; and the Presbytery of St. Paul is hereby declared to be the legal successor of the Presbytery of Minnesota, (N. S.) and of the Presbytery of St. Paul, (O. S.) and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Presbyteries.

2. The Presbytery of Winona is hereby constituted; to consist of the Ministers and Churches included in Southeastern Minnesota, the northern lines of the



following named counties forming the northern boundary, *to-wit*: Wabasha, Olmsted, Dodge, Steele, and Freeborn, and the western lines of the following named counties forming the western boundary, *to-wit*: Wabashaw, Steele and Freeborn; the Presbytery of Winona is hereby declared to be the legal successor of the Presbytery of Winona (N. S.) and of the Presbytery of Southern Minnesota, (O. S.) and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Presbyteries.

3. The Presbytery of Mankato is hereby constituted; to consist of the Ministers and Churches included in that portion of Minnesota lying south and west of the above named Presbyteries; and the Presbytery of Mankato is hereby declared to be the legal successor of the Presbytery of Mankato (N. S.), and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of that Presbytery.

4. The Presbytery of Dakota is hereby constituted; to consist of the Ministers and Indian Churches included in the Presbytery formerly called the Presbytery of Dakota; and the Presbytery of Dakota is hereby declared to be the legal successor of the Presbytery of Dakota, (N. S.) and as such entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of that Presbytery.

*Resolved*, That the Synod take a recess of one hour, immediately after the close of the next order of business, and that the Presbyteries of St. Paul, Winona and Mankato be directed to meet immediately in this house, in different parts to be designated by the Moderator of Synod; that the oldest Minister present preside; that they elect clerks, make accurate rolls of ministers and churches, report the same to Synod at this meeting, and make arrangements for future meetings; and that the Presbytery of Dakota be directed to meet according to its own last adjournment.

Rev. R. McQUESTEN offered the following preamble and resolution, which were adopted:

WHEREAS, The Churches in the counties of Pierce, St. Croix and Polk, in the State of Wisconsin, though set off by the action of the late General Assembly with the Synod of Wisconsin, have expressed a strong desire to be retained for the present under the care of the Presbytery of St. Paul, with which they have been heretofore connected; and

WHEREAS, Those desires seem to be well founded, both as regards facilities for travel and means for growth of the churches themselves; therefore,

*Resolved*, That a committee of three (3) be appointed by this Synod to correspond with the Synod of Wisconsin in order to secure, if possible, the immediate transfer of these churches, to this Synod, to be retained under the present care of the Presbytery of St. Paul; and to overture the General Assembly for a change in the boundaries of these Synods, in order to perfect this change.

Rev. J. G. RHELDAMER, Rev. F. W. FLINT and Rev. CHARLES THAYER were appointed as this committee.

Rev. Dr. Brooks, delegate from the Minnesota Conference of the Methodist Episcopal Church, was introduced and addressed Synod, presenting the christian salutations of that body. The Moderator responded in behalf of the Synod.

Synod then took a recess of one hour to give Presbyteries the opportunity of organizing.

After recess Synod met and on motion adjourned until 2 P. M., closing with prayer by Rev. JOHN MATTOCKS.



2 O'CLOCK, P. M.

Synod met according to adjournment and was opened with prayer by Rev. E. B. WRIGHT.

Elder W. L. WILSON obtained leave of absence for the remainder of this meeting.

It was voted that when Synod adjourn it adjourn, to meet at the House of Hope Church, in St. Paul, September 29th, 1870, at 7½ P. M.

The following committee was appointed to report on systematic beneficence at the next meeting of Synod, viz: Rev. Messrs. D. C. LYON, W. S. WILSON, M. N. ADAMS, and S. R. RIGGS.

A communication was read from Rev. S. R. RIGGS, giving the reasons for his absence from this meeting.

The following committee of three ministers and two elders from each Presbytery in Minnesota, was appointed on the Five Million Memorial Fund, proposed by the General Assembly; (see minutes 1870, page 74,) viz:

*Presbytery of St. Paul*—O. B. Turrell, C. E. Vanderburgh, Rev. John Mattocks, Rev. E. B. Wright, and Rev. Delos E. Wells.

*Presbytery of Winona*—Rev. Joseph M. McNulty, Rev. W. S. Wilson, Rev. J. L. Howell, and Elders G. H. Haven and John Evans.

*Presbytery of Mankato*—Rev. J. B. Little, Rev. A. H. Kerr, Rev. A. P. Bissell, and Elders William McMasters and G. H. Cleveland.

The following were appointed a committee of arrangements for the next meeting of Synod, viz:

Elders T. D. Simonton, R. P. Lewis, D. W. Ingersoll, W. S. Combs, Judge McMillan, and H. K. Taylor.

It was voted to proceed to ballot for a District Missionary, to be appointed by the Board of Home Missions. The result was Rev. D. C. LYON received thirty-nine (39) votes, and was chosen.

It was voted that this Synod be governed by the rules and regulations generally in use in the Judicatories of our Church.

It was ordered that the committees heretofore appointed by the Synods of St. Paul and Minnesota on an Educational Institute, be continued. Rev. F. T. Brown, D. D., was placed upon that committee in place of Rev. J. Irwin Smith, now out of our bounds. The committee now consists of Rev. J. G. Riheldaffer, Rev. F. T. Brown, D. D., Rev. Geo. Ainslee, Rev. A. G. Ruliffson, Rev. D. E. Wells, and Elders S. J. R. McMillan, G. H. Haven, Wm. Holcomb, and B. C. Baldwin.

The Synod excused from further attendance at this meeting, all members who purpose to attend the Sunday School Teacher's Association in session at Mankato.

On motion of Rev. A. H. CARRIER, Synod

*Resolved*, That the thanks of this Synod of Minnesota be, and hereby are, extended to Bro. A. G. RULIFFSON for his efficient labors in the past in building up for Christ the waste places of our State, in establishing churches and church edifices, and in giving his own personal services to destitute fields; and that our cordial christian regard shall go with him into any new field of christian work to which he may be called in the providence of God.

The following minute was unanimously adopted, viz:



The Synod would express their heartfelt thanks to the families who have so handsomely entertained us. We are sure they mean to obey the Scriptural injunction, "Be not weary in well doing." We give them our thanks not only, we will ask our bountiful Heavenly Father to shower upon them his most gracious blessings.

The minutes of this meeting were read and approved.

The stated clerks of the reconstructed Presbyteries of St. Paul, Winona and Mankato, severally, reported the organization of said Presbyteries as directed by Synod, (page 156) together with their rolls of ministers and churches.

From these reports it appears that the

### (1.) THE PRESBYTERY OF ST. PAUL

Consists of twenty-nine (29) ministers, viz: From the (late) Presbytery of Minnesota, (N. S.,) Edward D. Neill, Joseph C. Whitney, Gideon H. Pond, Samuel W. Pond, John Mattocks, Albert G. Ruliffson, John Q. Hall, Edward B. Wright, Frederick W. Flint, Thomas Campbell, Augustus H. Carrier, Oscar H. Elmer, and Isaac O. Sloan.—13.

From the (late) Presbytery of St. Paul, (O. S.,) John G. Riheldaffer, Charles Thayer, James H. Hunter, James Cochran, Elgy V. Campbell, Robert F. Sample, John M. Brack, Frederick T. Brown, D. D., Daniel B. Jackson, Isaiah Faries, George W. Jackson, and James A. McGowan.—12.

From the (late) Presbytery of Winona, (N. S.,) Joseph W. Hancock, Delos E. Wells and Joseph W. Ray.—3.

From the (late) Presbytery of Southern Minnesota, (O. S.,) Rev. D. C. Lyon, now residing at St. Paul.—1.

Together with thirty-five Churches, viz:

From the (late) Presbytery of St. Paul, (O. S.,) Rockford, Medina, Franklin, Dundas, Forest, St. Cloud, Stillwater 2d, Westminster Minneapolis; St. Paul Central; Litchfield, Kingston, Andrew of St. Anthony, Diamond Lake, White Bear Lake, Greenleaf, Vermillion, Farmington, Empire.—18.

From the (late) Presbytery of Minnesota, (N. S.,) Oak Grove, St. Paul 1st, Taylor's Falls, Stillwater 1st, House of Hope at St. Paul, Shakopee, Minneapolis 1st, Sauk Center, Belle Plaine, Sunrise City, Round Prairie, Silver Creek, and St. Croix Falls, Wisconsin; the latter church being under the pastoral charge of Rev. J. Q. Hall of this Presbytery.—13.

From the (late) Presbytery of Winona, (N. S.,) Florence, Goodhue, Red Wing and Hastings.—4.

### (2.) THE PRESBYTERY OF WINONA

Consists of twenty-three (23) ministers, viz: From the (late) Presbytery of Southern Minnesota, (O. S.,) A. S. Kemper, Silas Harlett, J. T. Killen, Hugh L. Craven, Horace A. Mayhew, Alfred J. Stead, H. W. Todd, George Ainslee, William S. Wilson, Robert H. Cunningham, R. B. Abbott, Thomas Burnett.—12.

From the (late) Presbytery of Winona, (N. S.,) Joseph Butler, Jesse L. Howell, Isaac De Voe, David L. Keihle, Ransom Wait, and James A. Laurie.—6.

From the (late) Presbytery of Mankato, (N. S.,) Samuel G. Lowry and Theophilus Lowry.—2.



From the (late) Presbytery of Chippewa, (O. S.,) Joseph M. McNulty, William T. Hendren, August Busch.—3.

Together with forty (40) Churches, viz :

From the (late) Presbytery of Southern Minnesota, (O. S.,) Glasgow, Harmony, Rochester, St. Charles, Utica, Austin, Richland Prairie, Lake City, Stewartville, Owatonna, Rushford, Albert Lea, Plainview, Kasson, Ashland, Chester, Fremont, Eyota, Claremont.—19.

From the (late) Presbytery of Winona, (N. S.,) Chatfield, Lanesboro, Preston, Le Roy, Washington, Fillmore, Dresser Valley, and Chester Iowa, in the same pastoral charge with Le Roy.—8.

From the (late) Presbytery of Chippewa, (O. S.,) Caledonia, Sheldon, Winona 1st, Winona German, Rolling Stone, Frank Hill, Houston, La Crescent, Hokah, Brownsville.—10.

From the (late) Presbytery of Mankato, (N. S.,) Sumner, Woodbury and Minnereka.—3.

### (3.) THE PRESBYTERY OF MANKATO

Consists of seventeen (17) ministers, viz: From the (late) Presbytery of Mankato, (N. S.,) James Thompson, Jenkin Jenkins, Jacob E. Conrad, John F. Aiton, Moses N. Adams, Chauncy Hall, Joseph B. Little, Christian Wisner, Rockwood McQuesten, Allen P. Bissell, F. A. Pratt, and Samuel E. Westfall.—12.

From the (late) Presbytery of St. Paul, (O. S.,) Aaron H. Kerr, R. G. Jones, Joseph Reese, and Richard Davis.—4.

From the (late) Presbytery of Southern Minnesota, (O. S.,) Edward Savage.—1.

Together with twenty-four [24] churches, viz :

From the [late] Presbytery of Mankato, [N. S.,] Pleasant Ridge, Minnesota Lake, Cleveland, Mankato 1st, Garden City, Lake Crystal, Madelia, Le Sueur, Blue Earth City, Red Wood Falls, Beaver Falls, Winnebago Agency, South Bend, and Home.—14.

From the [late] Presbytery of St. Paul, [O. S.,] St. Peter, Judson, Le Sueur 2d, Mankato 2d, and South Bend.—5.

From the [late] Presbytery of Southern Minnesota, [O. S.,] Okaman, Watonwan, Janesville, Waseca, and Jackson.—5.

Of the [late] Presbytery of St. Paul, [O. S.,] two ministers, viz: James M. Pryse and Daniel H. Rogan, together with three [3] churches, viz: Prescott, Big River and Hudson, are within the bounds of the Synod of Wisconsin as constituted by the last General Assembly.

Of the [late] Presbytery of Chippewa, in connection with the [late] Synod of St. Paul, [O. S.,] Bradly Phillips, Joseph G. Wells, William R. Mercer, J. Irwin Smith, William H. Lockwood, John C. Caldwell, and James Mair, ministers seven [7], and the churches of Hixton, North Bend, La Crosse, North La Crosse, Eau Claire, Black River Falls, Neillsville, Chippewa Falls, and Galesville, [9] being the largest portion of said Presbytery, are in the bounds of the said Synod of Wisconsin, and entitled to the succession and records of said Presbytery of Chippewa.



## (4.) THE PRESBYTERY OF DAKOTA

Consists of all the ministers and churches of the [late] Presbytery of Dakota, [N. S.,] viz:

*Ministers*—Thomas S. Williamson, Stephen R. Riggs, John P. Williamson, John B. Renville, Titus Ichaduze, Artemas Ehnamani, and Solomon Tunkansai. ciye.—7.

*Churches*—Lac qui Parle, Pilgrim, Long Hollow, Kettle Lakes, Drywood Lakes, Ascension and River Bend.—7.

Total in Synod, 76 ministers and 106 churches.

Synod adjourned to meet in the House of Hope Church at St. Paul, on the last Thursday (29th) of September next, at seven and a half (7½) P. M.

Closed with prayer and the apostolic benediction.

FREDERICK T. BROWN, *Moderator*.

J. L. HOWELL, *Permanent Clerk*,

E. B. WRIGHT, *Temporary Clerk*.

CHARLES THAYER, *Stated Clerk*.



# SYNOD OF MINNESOTA.

## MINUTES OF MEETING AT SAINT PAUL.

ST. PAUL, SEPTEMBER 29TH, 1870.

The Synod of Minnesota met according to adjournment, in the House of Hope, at 7½ o'clock, P. M., and was opened with a sermon by the Moderator, Rev. F. T. BROWN, D. D., from 2 Cor. 2: 15-17.

After sermon Synod was constituted with prayer by the Moderator.

The roll was called and is as follows, viz:

### (1.) THE PRESBYTERY OF ST. PAUL.

*Ministers Present*—J. C. Whitney, J. G. Riheldaffer, G. H. Pond, S. W. Pond, Charles Thayer, John Mattocks, D. C. Lyon, A. G. Ruliffson, J. H. Hunter, Jas. Cochran, E. V. C. Campbell, J. M. Brack, F. T. Brown, D. D., D. B. Jackson, E. B. Wright, Thomas Campbell, D. E. Wells, J. W. Ray, Isaiah Faries, J. A. McGowan, O. H. Elmer, Isaac O. Sloan, Isaac W. Monfort.

*Elders Present*—E. C. Smith, C. E. Vanderburgh, M. D. Waren, D. Getty, D. Ferguson, D. W. Ingersoll, S. Van Eman, J. Hill, John Bandy, J. T. Alley, E. Webb, L. R. Cornman, I. D. Black, D. Sprague, J. Ambrester, and Richard Chute.

*Ministers Absent*—E. D. Neill, J. W. Hancock, R. F. Sample, F. W. Flint, J. Q. Hall, A. H. Carrier, and G. W. Jackson.

### (2.) THE PRESBYTERY OF WINONA.

*Ministers Present*—J. M. McNulty, J. A. Laurie, R. B. Abbott, Theophilus Lowry, H. A. Mayhew, D. L. Keible, H. L. Craven, H. W. Todd, J. T. Killen, W. S. Wilson, George Ainslee, R. Wait, W. T. Hendren, Isaac De Voe, Thomas Burnett, Joseph Butler, J. L. Howell, August Busch.

*Elders Present*—C. B. Keller, C. Snyder, A. V. Sigler, Wm. Davidson, J. Evans, Jr., Charles Stewart, Joseph Marshall.

*Ministers Absent*—Silas Hazlett, S. G. Lowry, R. H. Cunningham, A. J. Stead, A. S. Kemper, and J. J. Aiken, D. D.



## (3.) THE PRESBYTERY OF MANKATO.

*Ministers Present*—Jenkin Jenkins, J. E. Conrad, M. N. Adams, A. H. Kerr, Chauncey Hall, J. B. Little, S. D. Westfall, R. McQuesten, A. P. Bissell, Edward Savage, R. G. Jones, Joseph Reese, R. Davies.

*Elders Present*—John Foot, A. R. Moore, R. A. Pritchard, James Kennedy, G. H. Cleveland.

*Ministers Absent*—James Thompson, J. F. Aiton, F. A. Pratt, Christian Wisner.

## (4) THE PRESBYTERY OF DAKOTA.

*Ministers Present*—T. S. Williamson, S. R. Riggs, J. P. Williamson, T. Ichaduze.

*Elder Present*—Daniel Renville.

*Ministers Absent*—John B. Renville, A. Ehnamani, S. Tankansaiciye.

An invitation from the ladies of the three Presbyterian churches of St. Paul was extended to the Synod, to attend a reception to morrow evening at Ingersoll Hall. The invitation was accepted.

Synod adjourned until to-morrow morning at 9 o'clock, closing with prayer by Rev. J. L. HOWELL.

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FRIDAY, 9 O'CLOCK, A. M.

Synod met according to adjournment, and spent the first half hour in devotional exercises, under direction of the Moderator.

The Synod then proceeded to the election of officers. Rev. S. R. RIGGS was chosen Moderator, and Rev. J. B. LITTLE, Temporary Clerk.

Rev. A. FULLER, of the Congregational Conference of Minnesota, was introduced as a delegate from that body.

Rev. GEORGE O. LITTLE, of the Synod of Northern Indiana, and Rev. THEODORE F. JESSUP, of the Synod of Kansas, being present, were invited to sit as corresponding members.

It was made the order of the day for this P. M., at 3 o'clock, to hear

1st. Rev. A. FULLER, delegate of the Congregational Conference of Minnesota.

2d. Rev. C. O. WATERS, Superintendent of the Board of Publication for the Northwest;

3d. Rev. F. T. BROWN, D. D., representing the Committee of Freedmen.

The minutes of the last meeting of Synod were read, corrected and approved.

Rev. Dr. C. BROOKS appeared and was heard as a delegate from the Minnesota Methodist Episcopal Conference, and he with Rev. J. Brooks and Rev. J. R. CREIGHTON, of the same Conference, were invited to sit as corresponding members.

The committee on the churches in Pierce, St. Croix and Polk counties, Wisconsin, [p. 5 *ante*] reported that the Synod of Wisconsin declined the request of this Synod. The report was accepted and the committee discharged.

Rev. D. C. LYON reported that he had discharged his duty as delegate to the Welsh Calvinistic Methodist Synod of Minnesota, meeting at Judson. The report was accepted.



A paper on the governmental treatment of the Indians, was offered by D. W. INGERSOLL; which paper was referred to the following committee, viz: Rev. T. S. WILLIAMSON, M. D., Rev. ISAAC W. MONFORT and Elder D. W. INGERSOLL.

The following

### STANDING COMMITTEES

were appointed by the Moderator, viz: on

*Bills and Overtures*—Rev. J. C. Whitney, Rev. A. H. Kerr, and Elder D. W. Ingersoll.

*Judicial Business*—Rev. H. A. Mayhew, Rev. G. H. Pond, and Elder C. E. Vanderburgh.

*Minutes General Assembly*—Rev. W. T. Hendren, Rev. R. McQuesten, and Rev. G. H. Pond.

*Devotional Exercises*—Rev. John Mattocks, Rev. F. T. Brown, D. D., and Elder H. M. Knox.

*Narrative*—Rev. J. M. McNulty, Rev. E. D. Wells, and Elder John Foot.

*Leave of Absence*—Rev. J. H. Hunter, Rev. H. W. Todd, and Elder Charles Stewart.

*Finance*—Elders G. H. Cleveland, and J. Evans, Jr.

On the Records of the Presbyteries of

*St. Paul*—Rev. T. Lowry, Rev. T. S. Williamson, and Elder James Kennedy.

*Winona*—Rev. M. N. Adams, Rev. O. H. Elmer, and Elder E. C. Smith.

*Mankato*—Rev. W. T. Hendren, Rev. E. V. Campbell, and Elder C. Snyder.

*Dakota*—Rev. J. M. Brack, Rev. J. E. Conrad, and Elder I. P. Black.

### TO REPORT AT THIS MEETING:

*On Home Missions*—Rev. D. C. Lyon, Rev. R. B. Abbott, Rev. J. B. Little, Rev. A. G. Ruliffson.

*On Foreign Missions*—Rev. J. P. Williamson, Rev. E. B. Wright, Rev. George Ainslee.

*On Church Erection*—Rev. A. G. Ruliffson, Rev. J. A. Laurie, Rev. Isaac O. Sloan, Elder Joseph Marshall, and Elder E. Webb.

*On Publication*—Rev. R. McQuesten, Rev. R. Wait, and Elder William Davidson.

*On Education*—Rev. D. L. Keihle, Rev. J. G. Riheldaffer, and Elder J. G. Alley.

*On Ministerial Relief*—Rev. Isaac De Voe, Rev. S. D. Westfall, and Elder C. B. Keller.

*On Freedmen*—Rev. A. P. Bissell, Rev. J. T. Killen, and Elder R. Chute.

*On Correspondence*—Rev. J. C. Whitney, Rev. M. N. Adams, and Elder C. E. Vanderburgh.

Rev. J. W. RAY obtained leave of absence from the further sessions of Synod. Recess was taken till 2 o'clock, P. M.

Closed with prayer by Rev. J. W. Ray.



FRIDAY, 2 P. M.

After recess Synod met and was opened with prayer by the Moderator.

Rev. T. S. WILLIAMSON presented the following as a memorial to the General Assembly, which was adopted by Synod, viz :

WHEREAS, The present divisions of the bounds of Synods includes the Pilgrim Church among the Santee Indians, in Nebraska, within the bounds of the Synod of Southern Iowa; and

WHEREAS, it is advisable that all the churches in the Dakota Mission be under one Presbytery and Synod :

The Synod of Minnesota hereby memorialize the General Assembly to attach the Santee Reservation in Nebraska, to the Synod of Minnesota.

Rev. R. McQUESTEN Rev. J. C. WHITNEY and Elder R. CHUTE, were appointed a committee to bring in a report on standing rules for the Synod.

The chairman of the committee on a Collegiate Institute made a partial, verbal report.

Rev. E. B. WRIGHT and Rev. J. L. HOWELL were appointed a committee to report on a place for the next meeting of Synod.

The committee to which was referred the paper in regard to the governmental treatment of the Indians, reported a paper which was adopted, as follows, viz :

*Resolved*, That this Synod cordially approves the policy of President GRANT and his cabinet in offering the nomination of Indian Agents and Superintendents to such religious societies as will engage to instruct the Indians in christianity and letters.

*Second*, That we are of the opinion, from what has already been accomplished, that by instructing them in christianity and letters, and subjecting them to our laws, they may be civilized and made self supporting.

It was voted to spend the time previous to the order of the day, in devotional exercises, which was accordingly done.

Pending the order of the day, the Committee on Correspondence were permitted to report in part. They reported recommending the appointment of the following delegates, viz: Rev. J. G. RHELDAFFER, principal, and Rev. W. S. WILSON, alternate, to the Methodist Episcopal Conference of Minnesota. The report was adopted.

Rev. A. FULLER was then heard as a delegate from the General Congregational Conference of Minnesota, and a response was given by the Moderator.

Rev. C. O. WATERS was heard in behalf of the Board of Publication, and Rev. F. T. BROWN, D. D., in behalf of the General Assembly's Committee on Freedmen.

Rev. H. A. BOARDMAN, D. D., of the Synod of Philadelphia, and Rev. H. W. BATES, of the Synod of Utica, being present, were invited to sit as corresponding members.

The committee to nominate a place for the next meeting of Synod, reported, nominating Rochester. The report was adopted.

Rev. M. N. ADAMS, delegate to the Scandinavian Synod of Minnesota, made a report which was accepted and adopted, viz :

Your delegate appointed to attend the Synods of the Scandinavians of Minnesota, would report no attendance, for the reason that the General Synods have been held, either in adjoining States, or too far from my work for me, consistent with my previous engagements to attend. But so far as I have met the Scandinavian clergy in the State, I have found an interesting state of mind, touching



us as a body, and although I cannot report any expression of fraternal greeting from them as a body, I doubt not that should our Synod renew the attempt to meet them by a delegate, such an one will be cordially received and reciprocated.

Your delegate would recommend the appointment of some member of Synod whose duties will allow him to attend the meetings of the Synods of the Scandinavians of our State.

Respectfully submitted,

M. N. ADAMS, *Delegate.*

Synod adjourned until to-morrow morning at 9 o'clock. Closed with prayer by the Moderator.

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SATURDAY, OCT. 1, 9 A. M.

The Synod met according to adjournment and spent the first half hour in devotional exercises conducted by the Moderator.

The minutes of the meetings of the previous sessions were read and approved.

Rev. L. J. WHITE, of the General Conference of the Congregational Church, Rev. G. W. PRESCOTT, of the Minnesota Baptist Association, and Rev. WM. MCKINLEY, of the M. E. Conference of Minnesota, being present, were invited to sit as corresponding members.

Elder D. W. INGERSOLL obtained leave of absence from the remaining sessions of the Synod.

The Stated Clerk was directed to furnish President GRANT and Secretary COX with certified copies of the resolutions of Synod in regard to the governmental treatment of the Indians.

The Committee on Correspondence reported, nominating the following delegates, viz: Rev. JOHN MATTOCKS, principal, and Rev. J. H. HUNTER, alternate, to the Congregational Conference of Minnesota, and Rev. H. A. MAYHEW, principal, and Rev. J. B. LITTLE, alternate, to the Scandinavian Synods of Minnesota. The report was adopted.

The Committee on the Memorial Fund presented their report, which was accepted and adopted, as follows, viz:

The Committee on Memorial Fund respectfully report encouraging accounts from the different Presbyteries as to the interest taken in this subject. In many churches it has been presented from the pulpit, and afterwards earnest efforts made to secure generous contributions, by personal application to individuals.

Under the stimulus of rendering our thank offering for Re-union, new churches are being built, parsonages are being erected, and debts on church buildings are being paid. In other churches where nothing has as yet been done, pastors and elders express the determination to have the subject brought before their people in such a way that good reports can be rendered at an early day.

The Committee would further report that as the best methods for raising this fund seem to have been so fully laid down in documents freely distributed by the general committee at New York, they will not enlarge on this point.

The Committee would further suggest the following resolutions for the adoption of this Synod, viz:

*Resolved*, 1st, That this Synod hereby expresses the most intense interest in the raising of this fund, and hereby declares its desire and intention to raise its full proportion.



*Resolved*, 2d, That the particular objects this Synod would recommend to sit churches are as follows, viz :

- 1st. The erection of churehes in our bounds.
- 2d. The erection or purchase of parsonages.
- 3d. The payment of debts on church buildings, where the debt is a manifest embarrassment to the prospeets of the ehurch.
- 4th. A Presbyterian College in this State.
- 5th. Other objects outside of these home interests, as specified by the Memorial Fund Committee.

*Resolved*, 3d, That a meeting of the Synod in the interests of the Memorial Fund, be held this Saturday evening, Oetober 1st, in this ehurch, and that the Committee on Religious Exercises make provision for that meeting.

Brethren, let us be true to the interests of our beloved Church, and with hearts full of gratitude and love for His great grace in assisting us, let us labor faithfully to raise this fund.

The Committee on the Minutes of the General Assembly reported. The report was received and the items to which attention was direected, were placed on the docket.

Rev. D. E. WELLS presented a communication from Mr. M. B. LEWIS, missionary of the American Sunday School Union; also the following resolution which was adopted :

*Resolved*, That we have listened with grateful interest to the eommunieation of Mr. M. B. LEWIS, missionary of the Ameriean Sunday School Union, in reference to his labors in organizing and aiding Union Sunday Schools in places where none had previously existed, and where denominational Sunday Schools eould not be sustained; and that we cordially commend him and his eo-laborers in this cause, to the cordial sympathy and generous co-operation of our churehes.

The Committee on the Records of the Presbytery of Mankato reported, recommending the approval of the records as far as written. The report was adopted.

The free eonversation on the state of religion within our bounds was had in part, each member being allowed three minutes.

Items from the report of the Committee on the Minutes of the General Assembly were taken up.

Item 1st, relative to the faithfulness of Presbyteries in seeuring contributions for Home Missions was passed. P. 48 of minutes.

Item 2d, p. 81. The Synod adopted the action of the General Assembly, changing the day of prayer for colleges to the last Thursday of January instead of February.

Item 3d, (on page of minutes 91) in reference to recording narratives and other important papers; the recommendation of the General Assembly was adopted.

The Committee on Devotional Exercises made a report, which was adopted, as follows, viz :

Memorial Fund service this evening.

Preside and opening address, .....Elder H. M. KNOX.

Reports from Presbyteries, five mniutes long each, viz :

St. Paul,.....Rev. D. E. WELLS.

Winona,..... " J. M. McNULTY.



Mankato,.....Rev. J. B. LITTLE.  
 Dakota,....." Dr. WILLIAMSON.  
 Ten (10) minutes speeches by Messrs RULIFFSON, Judge VANDERBURGH, D. W. INGERSOLL, Judge CLEVELAND and Judge McMILLAN.  
 Voluntary speeches five (5) minutes long.

## SUNDAY EXERCISES.

Congregational Church; morning, Rev. G. O. or J. B. LITTLE. Evening, Rev. R. McQUESTEN.

Jackson Street M. E. Church; morning, Rev. J. M. McNULTY.

Market Street M. E. Church; morning, Rev. D. E. WELLS; evening, Rev. W. T. HENDREN.

Walnut Street Baptist; morning,.....Rev. THOMAS BURNETT.

Groveland S. S.; morning,....." E. V. CAMPBELL.

First Baptist; evening, ..... " J. L. HOWELL.

Tanner's Lake; 10;30 A. M.,....." D. L. KEIHLE.

Brunson's Addition; 7.30 P. M.,....." H. A. MAYHEW.

Dayton's Bluff; 2 P. M., ..... " J. A. MCGOWAN.

On the Levee; 4.30 P. M.,....." A. P. BISSELL.

Jail; 2 P. M.,....." M. N. ADAMS.

First Presbyterian; morning,....." E. B. WRIGHT.

Central; morning,.... " ISAAC W. MONFORT.

House of Hope; morning,.....Moderator, " S. R. RIGGS.

Communion, 3 P. M., House of Hope.

Scripture, prayer and singing,.....Rev. A. H. KERR.

Administering bread,....." J. G. RIHELDAFFER.

Administering wine,....." Dr. WILLIAMSON.

Prayer, singing, benediction,....." D. C. LYON.

Elders to serve Lord's Table, C. E. VANDERBURGH, G. K. CLEVELAND, JOHN FOOT, R. CHUTE, WM. DAVIDSON, D. SPRAGUE, A. R. MORE, and R. A. PRITCHARD.

Evening, ordination of DAVID R. BREED and installation as Pastor of House of Hope Church by the Presbytery of St. Paul, viz:

Reading of Scriptures and prayer,....Rev. CHARLES THAYER.

Sermon,....." H. A. BOARDMAN, D.D.

Constitutional Questions, ..... " E. V. CAMPBELL.

Ordaining Prayer,....." F. T. BROWN, D. D.

Charge to Pastor,....." JOHN MATTOCKS.

Charge to People, .. " E. B. WRIGHT.

Benediction by Pastor,....." D. R. BREED.

The Standing Committee on Freedmen made a report which was accepted and adopted, as follows, viz:

Whereas, in the well known condition of the South, and especially that of the Freedmen, the work among them is acknowledged to be one of great and increasing importance; and

Whereas, on this account it would seem desirable and necessary to strengthen and enlarge the work; and

Whereas a debt of \$10,000 or \$15,000 is now burdening the work,



*Resolved*, That your Committee earnestly recommend and urge upon the pastors and churches of this Synod, to make such provision for this work, as they find practicable.

A. P. BISSELL, for Committee.

Recess was taken until 2 P. M.

After recess Synod met and was opened with prayer by Rev. A. H. KERR.

The free conversation on the state of religion was resumed and concluded.

The Committees on the Records of the Presbyteries of Winona and Dakota reported, and on their recommendation the records were approved.

Elder RICHARD CHUTE offered the following resolution which was adopted, viz:

*Resolved*, That a committee of three (3) be appointed to urge the general government to aid all Indians who will settle on homesteads, and to grant all who do so and forsake their tribal relations, a commutation of their annuities.

Elder RICHARD CHUTE, Rev. T. S. WILLIAMSON and Rev. M. N. ADAMS, were appointed as such committee.

Rev. ISAAC W. MONFORT presented a paper in regard to candidates for the ministry. The consideration of this paper was made the first order for Monday morning.

The subject of Home Missions was made the second order for Monday morning.

The Committee on Plans of Systematic Beneficence, made a report, which, after discussion, was made the third order for Monday morning.

The Standing Committee on Publication reported the following resolutions, which were adopted, viz:

*Resolved*, 1st, That together with the Board of Home Missions and the Board of Church Erection, the Board of Publication, in its work of publishing, donating and distributing religious literature, has peculiar claims upon us as Missionaries and upon our churches as Home Mission Churches.

*Resolved*, 2d, That Synod cordially approve the colportage work of the Board, as a means for the diffusion of religious truth and the promotion of the great work of the Church, and earnestly commend it to the support and co-operation of our Presbyteries and Churches.

*Resolved*, 3d, That the Presbyteries of St. Paul, Winona and Mankato be each requested to nominate to the Board of Publication a good and reliable man who may be appointed to labor as a colporter within its bounds.

*Resolved*, 4th, That the permanent Committee on Publication be instructed to correspond with the Presbyterial Committees and seek to secure a full contribution to this cause, or to learn the cause of neglect; which neglect and cause shall be reported to this body at its next regular meeting.

The Standing Committee on Education reported. The report was accepted and adopted, viz:

About one-third of the churches in the bounds of Synod have contributed to this Board; the amount being \$557.

There are four candidates under the care of the several Presbyteries, viz:

Presbytery of St. Paul, one, at Blackburn University, Illinois.

Presbytery of Winona, one, at Chicago Theological Seminary, first year.

Presbytery of Mankato, one, at Knox College, Illinois.

Presbytery of Dakota, one, at Highland University, Kansas.

The Presbytery of Dakota reports five Licentiates.

The Committee offer the following resolution for the adoption of Synod, viz:



*Resolved*, That the attention of Presbyteries be called to the order of the General Assembly requiring an annual contribution to this object; and that the churches be encouraged to look forward to, and hasten the time, by instruction and contributions, when they can furnish a ministry for the Church from their own folds and families, and meet the expenses of their education by their own contributions.

In behalf of the Committee.

D. L. KEIHLE, Chairman.

The Moderator appointed the following permanent committees, to report at the next meeting of Synod in 1871.

*Home Missions*—D. C. Lyon, D. L. Keihle, R. McQuesten, and A. H. Carrier, ministers, and Elder D. W. Ingersoll.

*Foreign Missions*—John P. Williamson, Isaac W. Monfort, M. N. Adams, and Isaac De Voe, ministers, and Elder H. M. Knox.

*Church Erection*—Rev. J. M. McNulty, Rev. A. G. Ruliffson, and Elder John Foot.

*Publication*—Rev. J. B. Little, Rev. W. S. Wilson, and Elder C. E. Vanderburgh.

*Education*—D. E. Wells, R. H. Cunningham, S. D. Westfall and T. S. Williamson, ministers, and Elder S. J. R. McMillan.

*Ministerial Relief*—Rev. A. H. Kerr, Rev. J. W. Ray, and Elder J. Evans, Jr.

*Freedmen*—F. T. Brown, D. D., J. W. Hancock, A. P. Bissell, ministers, and Elder A. R. More.

The Committee on Leave of Absence made a report which was accepted and adopted, viz:

Whereas, many of the members of Synod attend with the expectation of leaving for home before the final adjournment, thereby embarrassing the business of Synod, therefore

*Resolved*, That it is the mind of this Synod that hereafter Presbyters attending Synod will be expected to remain to the end, and that Synod will not hereafter grant leave of absence for mere business matters, or for the purpose of attending to their regular Sabbath duties in the churches at home.

JAMES H. HUNTER, Chairman of Com.

Synod adjourned till 7½ o'clock.

Closed with prayer by the Moderator.

SATURDAY OCT. 1, 7½ P. M.

Synod met according to adjournment, and after opening with prayer, held a service in behalf of the Memorial Fund, according to programme on page 15 *ante*, after which Synod adjourned until Monday morning at 9 o'clock. Closed with prayer by Rev. J. M. McNULTY.

MONDAY, OCTOBER 3D, 9 A. M.

The Synod met according to adjournment and spent the first half hour in devotional exercises, conducted by Rev. D. L. KEIHLE.

The minutes of Saturday were read and approved.

Rev. J. G. RIHELDAFFER offered the following minute, which, after affecting remarks from many members of Synod, was unanimously adopted:



Since it has pleased the Master to call to his reward, the Hon. WILLIAM HOLCOMB, an Elder of the Second Church of Stillwater, a man well known to many of the members of this Synod, by his earnest efforts and prayers for the prosperity of the Church of Christ, it is fitting that we should make this record to his memory upon our minutes.

Elder HOLCOMB was born in New Jersey, but early in life emigrated to the West, first to western New York, then to Cincinnati, then to St. Louis, and lastly to the valley of the St. Croix, where he came in 1839. This State was then in the Territory of Wisconsin. He was a member of the convention that framed the constitution of Wisconsin. He was active with others, in procuring the organization of the Territory of Minnesota, and when it was about to become a State, was chosen to its constitutional convention. He was elected the first Lieutenant Governor of the State. He took a warm interest in all that related to our public institutions, and was ever ready to do all in his power to promote the general welfare of the State.

But that which lay nearest his heart and called forth his warmest sympathies and most active efforts, was the Church of Christ.

While eminently catholic in spirit, his home and heart was in the Presbyterian Church. He was largely instrumental in the organization of the First Church of Stillwater, in which he served as an Elder up to the organization of the Second Church. The Second Church of Stillwater was organized, built up and sustained largely by his individual efforts and means.

He filled a large place as an Elder in the Presbytery and Synod of St. Paul. He was often in attendance as a member of these bodies, and never an idle one. While ever ready to perform any labor that was put upon him, his chief delight was in our devotional exercises. In his own church, his presence on the Sabbath and in the prayer meeting and Sabbath School, was as familiar as the recurrence of these meetings.

He was the first President of the Minnesota Bible Society. He was also President of the State Sabbath Association. As early as in the year 1843, he was laboring to secure a line of Sabbath keeping steamboats, and was himself running a boat upon this principle.

As a man and a christian, his name was without a stain; he was tender hearted and loving as a child. A man of strong convictions, he could not avoid, at times differing with his brethren; but his controversies were never personal or bitter. He was no man's enemy.

We give thanks to God, whose grace made our departed brother what he was, and gladly leave on record, this our testimony to his work.

The Committee on the Records of the Presbytery of St. Paul reported that they had examined the records, found them correctly kept and recommended their approval. The report was adopted.

The first order of the day, the consideration of the paper offered by Rev. ISAAC W. MONFORT, was taken up and after discussion the paper was passed, as follows, viz:

Whereas, It has pleased the Great Head of the Church to unite the two branches of the Presbyterian Church, previously known as the Old and New School; and



Whereas, The benevolence of our beloved Zion has been greatly stimulated and our borders enlarged by the union, calling for a proportionate increase in the number and zeal of our ministers;

*Resolved*, That, as we may be guided by the Holy Spirit, we will put forth a personal endeavor to bring the demands of the gospel ministry before the people of our congregations, and to the consideration of pious young men in our churches; and that we will each make a special effort to secure at least one, upon whom, if it please God, the mantle shall fall when we are called from labor to reward.

*Resolved*, That from this first meeting of a re-united Synod, we send forth our words of greeting to our brethren of other Synods and ask their earnest co-operation.

Rev. RICHARD HALL, of the General Conference of Congregational Churches, being present, was invited to sit as a corresponding member.

The Committee to present certain interests of the Indians, to Congress, reported. Their report was adopted as follows, viz:

*To the Synod of Minnesota:*

Your Committee to whom was referred the resolution relative to Indians taking homesteads, would beg leave to submit the following memorial to Congress for adoption, and that the Moderator and Stated Clerk sign the same and forward it to Congress.

And further, that a committee of three be appointed to continue, in behalf of this Synod, to urge on the President, Heads of Departments and Congress, a consideration of this subject.

RICHARD CHUTE, Chairman.

*To the Hon. Senate and House of Representatives of the United States in Congress assembled:*

Whereas, According to a decision of the Honorable Commissioner of Indian Affairs, in reference to certain Santee Sioux, or Dakota Indians, desiring to take homesteads in the Territory of Dakota, and be subjected to and protected by our laws, and thus become self-supporting, said Indians have been required on oath, to renounce, not only their tribal relations, but all their claims on the government for annuities, or assistance in procuring agricultural implements, food, clothing or otherwise, which claims in their case are worth several hundred dollars for each individual of the tribe, and these Indians, having little or no other property, are thus required to pay or expend a great sum for that which is guaranteed, without money or price, to natives of Europe or Africa settling in our country, thus throwing great if not insurmountable obstacles in the way of the aborigines of our country who are seeking to become self-sustaining citizens, instead of thriftless dependant wards;

And Whereas, It is well known to the members of this Synod, that the native citizens of our own country, as well as the hardy Germans and Scandinavians coming from Europe, trained to industry and economy from their infancy, in making homesteads on the frontiers, not only have to work hard and live poor, but many of them are under the necessity of contracting debts which compel them to sell and leave their homesteads, soon after, and in some instances before they can obtain title to the same from our government;

Therefore, The Synod of Minnesota earnestly entreat the Congress of the United States to enact such legislation as will secure to the Aborigines of our country, desirous of renouncing their tribal relations and taking homesteads, the right to do so on the same terms, and with the same protection of and submission to our laws which is granted to white or black men, and also to secure to them an equivalent in cattle, agricultural implements, food and clothing, for any annuities due to them, or which they might receive as members of the tribe.

And in the case of Indians who are not entitled under any treaty to annuities,



that there be not less allowed and given to them to assist in improving their homesteads, than is expended by our government in supporting other members of the tribe to which they belong.

A paper in reference to colportage was presented and adopted as follows, viz:

Whereas, This Synod has recommended to the Presbyteries of this body the desirableness of appointing Presbyterian colporters; and

Whereas, This recommendation cannot be immediately carried into action; and

Whereas, It is desirable to have the work inaugurated at as early a date as possible, and the agent of the Board being present, and a candidate being now present, willing to accept this work; therefore,

*Resolved*, That Rev. RANSOM WAIT, of the Presbytery of Winona, be recommended as a suitable laborer in this field, and worthy of the confidence of the Board.

*Resolved*, That Bro. WAIT be invited to work as colporter of the Board of Publication within the bounds of this Synod; it being understood that whenever a colporter is appointed by any Presbytery, he shall yield the territory comprised within said Presbytery to said Presbyterian colporter.

*Resolved*, That Synod seek for and ask the Board to appoint a man qualified to labor among the Scandinavians as a colporter.

The Standing Committee on Church Erection offered their report which was accepted and adopted, as follows, viz:

This is emphatically the year of church building in our Synod, there being a greater number of churches in process of building, or arranging to build, than in any former year. This your Committee would mention as an occasion of special gratitude to God. This unusual interest is in part due to the stimulus given by the Memorial Fund. Quite a number of churches are thus being inspired to make a special effort to erect a house of worship this memorial year, some of them in the hope that they may receive increased assistance from the fund to accomplish this their cherished object.

The whole number of churches in our Synod without houses of worship is forty-seven (47). Of these, thirty (30) are expecting to build this memorial year. Fourteen of these are putting up the structures and six of them are nearly completed. Four churches in our cities and larger towns contemplate rebuilding during this year. These churches will undoubtedly erect large and tasteful edifices. Thus the whole number of churches in our Synod reported as building this year is thirty four. Five churches are expecting to repair and enlarge during the year. A fine church has been erected during the past year at Duluth, in our State, at a cost of about \$15,000. This church was recently set off to the Wisconsin Synod.

The number of churches in the two former Synods, which contributed during the last Assembly's year, to the cause of church erection, is sixty, just half the whole number of churches in these Synods. The whole amount contributed by these churches is \$643.

Your Committee would call attention to the great disproportion between the amount contributed by our churches to the Board of Church Erection and the amount asked for by the churches now engaged in building houses of worship.

Your Committee would recommend the adoption of the following resolutions:

*Resolved*, 1, That the cause of Church Erection, in importance, is side by side with the cause of Home Missions.

2. That this cause being so essential to the existence of the new churches, should receive an annual contribution from every church within the bounds of our Synod.



3. That we should exercise a wiser foresight in securing, at an early day, eligible church lots, in the new towns springing up in our rapidly developing State.

4. That it is desirable for every unsheltered church in our Synod, to secure, if possible, a house of worship during this memorial year.

A. G. RULIFFSON, Chairman.

The Committee on Standing Rules reported the following, which were adopted, viz:

1. The General Rules for Judicatories as revised and approved by the General Assembly, at its session in Philadelphia, May 1870, shall be the Rules for this Synod upon the questions and orders to which they relate.

2. The Synod shall meet annually on the last Thursday of September at 7½ o'clock, P. M., at such place as may be appointed.

3. The session or sessions, in the town where the Synod is to meet, shall constitute the committee of arrangements who shall provide for the entertainment of the Synod.

4. The officers of the Synod, in addition to the Moderator, shall be a Stated Clerk, who shall also be the Treasurer, a Permanent Clerk and a Temporary Clerk; the first shall receive a compensation of fifty dollars (\$50) per annum, and the second three dollars (\$3) per day during the sessions of the Synod.

5. At the opening of the annual meeting of Synod, the following committees shall be appointed, viz:

1st, Bills and Overtures. 2d, Judiciary. 3d, Correspondence. 4th, Narrative of state of religion within the bounds of Synod. 5th, Leave of Absence. 6th, Devotional Exercises. 7th, Minutes of General Assembly. 8th, Finance. 9th, Presbyterial Records.

6. The Committee on Finance shall audit the accounts of the Treasurer, and shall assess the several Presbyteries, per capita of church membership, excepting foreign missionary churches, to an amount sufficient to meet the current and estimated yearly expenses of Synod.

7. The Committee on Correspondence shall nominate commissions and bodies for correspondence and recommend the time for hearing delegates from corresponding bodies.

8. The other committees shall discharge the duties usually devolving upon such committees: all reports to be in writing.

9. The daily sessions of Synod shall be preceded by devotional exercises, to continue at least one-half hour.

10. At every annual meeting of Synod, the Sacrament of the Lord's Supper shall be administered at such time and place as shall be appointed.

11. At every annual meeting, there shall be, at as early a date as practicable, a free conversation on the state of religion within the bounds of Synod, when reports not to exceed three minutes each, shall be given by the ministers and delegates, of their respective fields.

12. The Permanent Committees of the Presbyteries and the Presbyterial Committees on the Narrative, are charged to present during the first day of the Synod, written reports, to the Permanent Committees of the Synod, in order to facilitate the dispatch of business.

13. In addition to the statistical reports required by the form of government, each Presbytery shall prepare, through a committee or otherwise, an annual report of the state of religion within its bounds, and submit it to the Synod as provided for by rule 12.

14. The minutes of the annual meetings shall be published under the charge of the Stated Clerk, for general distribution among the members of Synod. This shall be done as soon as practicable after the adjournment of Synod.



15. Presbyters attending Synod will be expected to remain to the end; and Synod will not grant leave of absence for mere business matters, nor for the purpose of attending regular Sabbath services in the churches at home.

Synod instructed the Presbytery of Winona to meet before the close of Synod, upon the call of its Moderator.

Recess was taken till two P. M., closing with prayer by the Moderator.

MONDAY OCT. 3, 2 P. M.

The Synod met after recess and was opened with prayer by Rev. J. B. LITTLE.

The Finance Committee made report. It was amended and adopted as follows, viz:

SYNOD OF MINNESOTA,	DR.
To R. McQuesten for advertisements in the St. Paul Press and Pioneer for special meeting,.....	\$ 1 95
“ J. L. Howell for last year as Stated Clerk of Synod of Minnesota (N. S.),.....	6 00
“ To Charles Thayer for last year as Stated Clerk of Synod of St. Paul (O. S.),.....	6 00
“ Stated Clerk of Synod for current year,.....	50 00
“ Permanent Clerk “ “ “ “ estimated,.....	12 00
Total,.....	\$75 95

There being no money in the treasury, your Committee in accordance with the standing rule, recommend an assessment of three cents per capita upon the church membership, excluding the foreign missionary churches, to meet the above indebtedness; and that the churches be requested to forward to the Stated Clerk, the amounts thus assessed.

A letter was read from Rev. G. W. JACKSON, giving his reasons for absence from Synod.

The Standing Committee on Foreign Missions made a report, which was adopted, viz:

From the minutes of the General Assembly we learn that the following contributions have been made to this object:

Presbytery of Chippewa,.....	\$ 206 00
“ “ St. Paul,.....	604 00
“ “ Southern Minnesota,.....	102 00
“ “ Winona,.....	146 00
“ “ Minnesota,.....	369 00
“ “ Mankato,.....	50 00
“ “ Dakota,.....	22 00
Total,.....	\$1499 00

Number of churches contributing, ..... 59

Number not contributing,..... 61

The Committee report this latter fact with sorrow.

The union of Presbyterians presents a most auspicious occasion for enlarging our efforts for the evangelization of the heathen. For this object it is recommended—

1. That a yearly sermon on Foreign Missions be preached in every congregation.

2. That our churches be exhorted to remember the hallowed custom of observing a monthly concert of prayer for the heathen.



3. That our ministers be enjoined to seek out young men and women for the foreign field, and to call upon parents to give their sons and daughters to this most christian work, that our prayers to the Lord of the harvest for more laborers be not in vain.

4. That our Presbyteries be requested to embody in their narratives to the Synod,

*First*, The number of churches contributing to Foreign Missions.

*Second*, The number holding monthly concerts.

J. P. WILLIAMSON, Chairman.

The Committee on Sabbath Observance was continued.

The Committee on a Collegiate Institute was continued and instructed to consider the propriety of establishing one or more academies.

The Committees on Judicial Business and Ministerial Relief, were discharged.

The Standing Committee on Home Missions made a report which was adopted, viz:

During the Synodical year ten churches have been organized, which, with other vacancies, require for their supply, twelve or fifteen additional laborers.

The Board have continued their liberal aid, responding to most of our calls, to the full amount sought.

The Committee have not at hand the means of ascertaining the amount received from the Board the past year, but presume the sum will reach \$15,000, while the minutes of the Assembly show but \$1,460 returned to its treasury, for the year ending May, 1870; a disproportion that ought never again to appear.

The Committee recommend that the mission work be brought more immediately under the care of the Presbyteries; that the Committee on Missions be instructed to supervise the work, and as often as can be, accompany the district missionary in his tours of exploration and for church organization, within their bounds. This will commend itself to the Synod as being more in accord with our Presbyterian polity and will assist the general missionary in his now enlarged field of operations.

D. C. LYON, Chairman.

The following resolutions were passed, viz:

*Resolved*, That in the judgment of this Synod the proper and efficient prosecution of the work of the Church in this new and missionary region, demands the continuance of the District or Synodical system.

*Resolved*, That the chairmen of the several Presbyterial Committees on Home Missions be appointed to correspond with the Board of Home Missions in regard to the appointment and support of our Synodical missionary, Rev. D. C. LYON.

The chairman of the Home Mission Committee of the Presbytery of St. Paul, was made chairman of the above named Synodical Committee.

Rev. E. B. WRIGHT offered the following resolutions, which were unanimously adopted:

*Resolved*, That the members of this Synod hereby express our heartfelt thanks to the families of St. Paul who have so cordially and hospitably entertained us during our stay in this city.

*Resolved*, That we hereby express our gratitude to the ladies of the three Presbyterian Churches of this city, who so thoughtfully and grandly entertained us at Ingersoll Hall last Friday evening.

*Resolved*, That we hereby express our thanks to the able committee of arrangements who prepared for our entertainment in the city.

*Resolved*, That we hereby express our thanks to the railroad and steamboat lines for reduction in rates to members attending Synod.



*Resolved*, That we hereby express our thanks to the members of the press who have reported our proceedings so faithfully.

The Committee on the Narrative reported the following which was adopted, viz:

The committee appointed to prepare a narrative on the state of religion in the churches, respectfully report that they find themselves embarrassed by the fact that two of the Presbyteries have furnished no such report for their consideration and only some general items could be gleaned in listening to verbal reports from individual churches on the floor of Synod.

From statements so given and the Presbyterianial reports received, we are glad to say that our part of the re-united church is realizing in a considerable degree the increased responsibility of our new position and are coming forward nobly to the work of the Lord.

Under the stimulus of the General Assembly's resolution to raise a Memorial Fund, a large number of our feeblar churches are engaged in erecting church buildings. Some are enlarging or refitting their church edifices, and others are extinguishing church debts of long standing and considerable embarrassment. These good works, all of us see at a glance, are intimately connected with the spiritual welfare of the congregations engaging in them. Some churches have been blessed in the midst of such efforts. One church reports a larger pecuniary outlay than ever before in the same period of time. God gave them a precious revival, adding many new converts to their membership.

In several churches deep religious interest is reported, amounting to revival. Some churches speak of a precious work of grace commenced during the week of prayer and your Committee would urge the more universal observance of that period of prayer by the churches in the country as well as in the city.

Your Committee remark with satisfaction the report from several directions, of some progress in the way of temperance reform, either through associations or by refusal of communities to extend license to liquor dealers.

It is interesting to observe two or three of our churches report the adoption of "free pews," and the "envelope plan," during the past year, with very manifest improvement in pecuniary ability and relief from some peculiar embarrassments of former methods.

Your Committee strongly commend the course of the church at Albert Lea. Visited with a precious blessing during the week of prayer, they have since thoroughly organized their church into a practical christian work association, appointing certain work for certain members and all reporting to the session once a month. More complete organization of all its membership into a working force is the great want of the church.

General good attendance upon the means of grace is reported in all our churches. Sabbath Schools seem to be generally very flourishing.

God has remarkably preserved the lives and health of our ministry, a matter of special gratitude considering the hardships and difficulties to which many of them, in their missionary experience, are exposed.

Quite a number of new churches have been organized during the year; the Presbytery of Mankato report five within its bounds. We trust the concluding words of one of the reports is both prophetic and expressive of the determination of the whole church. "The hope and purpose of the brethren," they say, "are strong for their winter work and the promise of the new year now entered upon exceeds any that have preceded."

There is peculiar interest in the reports from some of the frontier churches, and especially those among the Indian tribes. Sixty are reported as connecting themselves with three of these churches among the Indians, and our hearts must surely be made glad to see the power of the gospel over the hearts of these Aborigines of our own country, so recently wild, savage and degraded.

The Presbytery of Dakota thus sums up their report of the very interesting missionary field under their charge:



First by referring to the "open door," among the Sioux on the Missouri. The Lord has gathered these ancient Nimrods and compelled them to leave behind bow and arrow for the axe and hoe, and they are ready for the gospel. Twenty thousand Sioux are thrown upon the Christian Church. They want missionaries to go and teach them.

Second, a colony of fifty families have left their tribes, their annuities and customs, and taken homesteads on government land in Dakota, for the purpose of obtaining the right and blessings of citizenship. This is a remarkable movement, and if successful will have a most important bearing upon the question of the proper mode of treating the Indians.

Brethren, the times are auspicious for the Lord's work; the past most encouraging and the future full of promise for us. Let us "thrust in the sickle" vigorously while the "harvest is so ripe."

JOS. M. McNULTY, Chairman.

The Committee on Systematic Beneficence had their report taken up and considered. It was amended by substituting the plan No. 1, recommended by the committee of the General Assembly and published by the Board of Publication. The report so amended was adopted.

The minutes of to-day were read and approved.

Rev. F. T. BROWN, D. D., for himself and in behalf of the churches of St. Paul, expressed great pleasure and gratification in this meeting of Synod, and the hope that it may meet again in this city at an early day. The Moderator responded in behalf of the Synod.

Synod then adjourned to meet at Rochester, on the last Thursday of September, 1871, at 7½ o'clock, P. M.

Closed with prayer, and singing and the apostolic benediction.

S. R. RIGGS, *Moderator*.

J. B. LITTLE, *Temporary Clerk*.

J. L. HOWELL, *Permanent Clerk*.

CHARLES THAYER, *Stated Clerk*.



## PRESBYTERIAL MEETINGS.

## STATED CLERKS AND CHAIRMEN OF PERMANENT COMMITTEES.

## 1. PRESBYTERY OF ST. PAUL.

Meets at Stillwater, April 25th, 1871, at 7½ P. M.

<i>Stated Clerk</i> , . . . . .	Rev. DELOS E. WELLS, . . . . .	Red Wing.
<i>Home Missions</i> , . . . . .	" J. G. RHELDAFFER, . . . . .	St. Paul.
<i>Foreign Missions</i> , . . . . .	" A. H. CARRIER, . . . . .	Minneapolis.
<i>Church Erection</i> , . . . . .	" D. R. BREED, . . . . .	St. Paul.
<i>Education</i> , . . . . .	" E. B. WRIGHT, . . . . .	Stillwater.
<i>Publication</i> , . . . . .	" JOHN MATTOCKS, . . . . .	St. Paul.
<i>Freedmen</i> , . . . . .	" D. B. JACKSON, . . . . .	Litchfield.
<i>Ministerial Relief</i> , . . . . .	" ISAAC W. MONFORT, . . . . .	St. Anthony.
<i>Memorial Fund</i> , . . . . .	" JOHN MATTOCKS, . . . . .	St. Paul.

## 2. PRESBYTERY OF WINONA.

Meets at Le Roy, February 14th, 1871, at 7 P. M.

<i>Stated Clerk</i> , . . . . .	Rev. J. L. HOWELL, . . . . .	Chatfield.
<i>Home Missions</i> , . . . . .	" WM. S. WILSON, . . . . .	Owatonna.
<i>Foreign Missions</i> , . . . . .	" JOHN T. KILLEN, . . . . .	Rochester.
<i>Church Erection</i> , . . . . .	" H. A. MAYHEW, . . . . .	Austin.
<i>Education</i> , . . . . .	" J. A. LAURIE, . . . . .	Le Roy.
<i>Publication</i> , . . . . .	" GEO. AINSLEE, . . . . .	Rochester.
<i>Freedmen</i> , . . . . .	" T. LOWRY, . . . . .	Sumner.
<i>Ministerial Relief</i> , . . . . .	" J. J. AIKEN, D. D., . . . . .	Owatonna.

## 3. PRESBYTERY OF MANKATO.

<i>Stated Clerk</i> , . . . . .	Rev. R. McQUESTEN, . . . . .	LeSueur.
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## 4. PRESBYTERY OF DAKOTA.

<i>Stated Clerk</i> , . . . . .	Rev. S. R. RIGGS, . . . . .	Ft. Wadsworth, D. T.
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<i>Synodical Missionary</i> , . . . . .	Rev. D. C. LYON, . . . . .	St. Paul.
<i>Stated Clerk of Synod</i> , . . . . .	" CHARLES THAYER, . . . . .	St. Anthony.



ALPHABETICAL LIST  
OF  
MINISTERS OF THE SYNOD OF MINNESOTA.

NAMES.	P. O. ADDRESS.
Abbott, R. B.....	Albert Lea.
Adams, M. N.....	St. Peter.
Aiken, J. J., D. D.....	Owatonna.
Ainslee, George.....	Rochester.
Aiton, John F.....	St. Peter.
Bissell, Allen P.....	Blue Earth City.
Brack, John M.....	Houston.
Breed, David R... ..	St. Paul.
Brown, F. T., D. D.....	St. Paul.
Burnett, Thomas.....	Oronoco.
Busch, August.....	Winona.
Butler, Joseph.....	Pawseline.
Campbell, E. V.....	St. Cloud.
Campbell, Thomas.....	Shakopee.
Carrier, A. H.....	Minneapolis.
Cochran, James ..	Stillwater.
Conrad, Jacob E.....	Sterling.
Craven, Hugh L.....	St. Charles.
Cunningham, R.....	Rushford
Davies, Richard.....	Le Sueur.
De Voe, Isaac.....	Lanesboro.
Ehnamani, A.....	Santee Agency, Neb.
Elmer, Oscar H... ..	Sauk Center.
Faries, Isaiah.....	Minneapolis.
Flint, F. W....	St. Paul.
Hall, John Q.....	Taylor's Falls
Hall, Chauncey.....	Redwood Falls.
Hancock, Jos. W.....	Lake City.
Hazlett, Silas.....	Lake City.
Hendren, W. T....	Caledonia.
Howell, Jesse L.....	Chatfield.
Hunter, Jas. H.....	Dundas.
Ichaduzee, Titus... ..	Santee Agency, Neb.



Jackson, D. B.....	Litchfield.
Jackson, G. W.....	Minneapolis.
Jenkins, Jenkin... ..	
Jones, R. G.....	Judson.
Kemper, A. S., ..	Lanesboro.
Kerr, A. H.....	St. Peter.
Killen, J. T.....	Rochester.
Kiehle, David L.....	Preston.
Laurie, J. A.....	Le Roy.
Little, Jos. B.....	Mankato.
Lowry, S. G.....	Sumner.
Lowry, Theophilus.....	Sumner.
Lyon, D. C.....	St. Paul.
McGowan, J. A.....	Harrison.
McNulty, Jos. M.....	Winona.
McQuesten, Rockwood.....	Le Sueur.
Mayhew, H. A.....	Austin.
Mattocks, John.....	St. Paul.
Monfort, Isaac W.....	St. Anthony.
Neill, E. D.....	Dublin, Ireland.
Poage, C. A. [Licentiate.].....	Ashley, Mo.
Pond, G. H.....	Bloomington.
Pond, S. W.....	Shakopee.
Pratt, F. A.....	Sterling.
Ray, J. W.....	Hastings.
Rees, Joseph.....	Le Sueur.
Renville, J. B ...	Beaver Falls.
Riggs, S. R.....	Ft. Wadsworth, D. T.
Riheldaffer, J. G.....	St. Paul.
Ruliffson, A. G.....	Minneapolis.
Sample, R. F.....	Minneapolis.
Savage, Edward.....	Jackson.
Sloan, Isaac O.....	Belle Plaine.
Stead, A. J.....	Preston.
Thayer, Charles.....	St. Anthony.
Thomson, James.....	Mankato.
Todd, H. W.....	Lake City.
Tunkansaiciye, Solomon.....	Ft. Wadsworth, D. T.
Wait, Ransom.....	Washington.
Wells, D. E.....	Red Wing.
Westfall, S. D.....	Redwood Falls.
Williamson, J. P.....	Greenwood, D. T.
Williamson, T. S.....	St. Peter.
Wilson, W. S.....	Owatonna.
Whitney, J. C.....	Minneapolis.
Wisner, C....	Garden City.
Wright, E. B.....	Stillwater.











